

The Relative Effectiveness of different methods
of Correcting Defects in Social Behaviour
A STUDY IN SENSITIVITY TRAINING.

THESIS FOR DEGREE OF MASTER OF ARTS IN PSYCHOLOGY.

Presented to the University of Cape Town

by

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1971.

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2. IN JUSTIFICATION OF A PERSONAL STYLE OF WRITING

This thesis will not be presented in the usual style required for such work. To begin with I shall not be writing in the third person. This traditional usage is required to ensure the objectivity of the experimenter - so that what he reports are his observations, not his experiences. It is my belief that such an object-subject dichotomy is illusory. However even if it is valid in some experiments (which I doubt) I definitely feel that involvement in sensitivity training is involvement - that what I report is my own experience of the experiences of the group members. My role of trainer/participant was difficult to handle only when the trainer part had to be played. There were times when I had to be slightly "outside" the groups e.g. in some of the non-verbals where on-going instructions had to be read; in the theory "lecturettes"; in refusing to impose structure and begin a discussion; in offering possible structures etc. But as a participant the role was easy and very rewarding. We all felt part of the experience of each other. Thus it was a very personal piece of research and it would be false to try and objectify it by writing in the third person.

Secondly I shall use the minimum of jargon. In the group sessions we spoke to each other as ordinary human beings

using ordinary everyday language, and we often communicated at some depth and made an impact on each other. Again it would seem false to me to present the thesis based on this experience in a stilted jargon.

Massarik (1971) in reviewing two books on encounter groups pleads for the acceptance of a new style for this type of technical literature "that is both readable and rigorous, and that - above all - genuinely reflects the flavour of humanity. To accomplish this, we shall need a change in values and a willingness to turn from well-trodden paths.

"First, the academic publisher needs to open the editorial gates to manuscripts other than the conventional hypothesis-laden or rigidly descriptive tomes.....The words of the poet, too, shall enliven the scholar's book.

"Second, with the dreary moths of emasculated writing fleeing the printed page, there is the challenge to train behavioural scientists in new modes of expression. 'Unhooked' from sheer mechanics, candid and clear, the learned manuscript may even become (let us pray!) the basis for happy reading. Knowledge and suffering, after all, need not be synonymous."

Eugental (1965) decries the tendency in articles and books relating to psychotherapy to mechanize man and rid him of his individuality

and uniqueness by making universal assumptions and generalizations. To counteract this, he writes in the first person - "a personal statement" - in an attempt to be faithful to his own experience rather than to gain academic respectability.

Maslow (1962) deplored the style required by many academic journals which prohibited the inclusion of much of his important research which could not be stated in objective, scientific terms.

"Our journals, books and conferences are primarily suitable for the communication and discussion of the rational, the abstract, the logical, the public, the impersonal, the nomothetic, the repeatable, the objective, the unemotional. They thereby assume the very things that we 'personal psychologists' are trying to change...

One result is that as therapists or as self-observers we are still forced by academic custom to talk about our own experiences or those of patients in about the same way as we might talk about bacteria, or about the moon, or about white rats, assuming the subject-object cleavage, assuming that we are detached, distant and uninvolved, assuming that we (and the objects of perception) are unmoved and unchanged by the act of observation, assuming that we can split off the 'I' from the 'Thou', assuming that all observation, thinking, expression and communication must be cool and never warm, assuming that cognition can only be contaminated or distorted by emotion etc.....we keep trying to use the canons and folkways of impersonal science for our personal science, but

I am convinced that this won't work. It is also quite clear to me now that the scientific revolution that some of us are cooking up (as we construct a philosophy of science large enough to include experiential knowledge) must extend itself to the folkways of intellectual communication as well." (Maslow; 1962)

Cahn (1971) follows this up and states that "it is possible to cut loose, and stop writing in an inhibiting academic style because that's the only way to get published. Before he died, Abe Maslow encouraged some of us interested in writing in the field of humanistic psychology to write as personally as we felt. I want to write out of a full range of my thoughts and feelings, even if it takes me to fictional forms."

Some intensely personal documents have begun to appear in the psychological literature and the impact they create could not have been achieved by an impersonal account. Among these articles are obituaries for Fred Stoller (Kovacs, 1971) and Fritz Perls (Fagan 1971; Podesta, 1971); a declaration of gratitude to Carl Whitaker (Lathrop, 1971); a discussion of fear (Beacher, 1969); teaching undergraduate psychology (Rosenthal, 1970); marital therapy (Lynch and Waxenberg, 1971) etc. - the list is varied and growing. These authors are conscious that they can only do justice to the experiences they are writing about by feeling their involvement and being flexible with their style. To quote Rogers (1961), in this study "I speak as a person, from a

context of personal experience and personal learnings."

I make no apology for the extensive and frequent quotations in the introduction to this thesis. The ideas are basically mine, not cribbed or lifted from other writers. However when I find my ideas substantially corroborated my excitement knows no bounds. And I find it difficult to paraphrase a quotation that says exactly what I had in mind but far more eloquently. I have therefore quoted at length when the sheer eloquence of another writer has urged me to do so.

3. INTRODUCTION

Madsen (1971) has stated that it is essential when working within the framework of a particular theory to make explicit the philosophical presuppositions of that theory. This is important for the researcher because these presuppositions greatly influence "the 'surplus meaning' of his hypothetical constructs and also his choice of methods and data-language (both behavioural and phenomenological)". Furthermore, he insists that every psychologist has more than isolated theories about particular phenomena, and has in fact (a largely enverbalised) "Philosophy of Man". It is very important again to verbalise these conceptions so that they may be corroborated, or criticized and revised.

The two main propositions about Man that I am putting forward concern (i) his changing image, and (ii) his indeterminacy. The framework within which this research was carried out is that of the "Third Force" in psychology (Maslow, 1962) viz: Humanistic Psychology - the brainchild of such writers as Maslow, Bugental, Buhler, Jourard, Moustakas, Schutz, Perls, Otto, Rogers, May, to name but a few.

There is no single conception of humanistic psychology but it covers a variety of approaches all of which depart from the traditional deterministic views of psychoanalysis and behaviourism.

The Association for Humanistic Psychology have abstracted what appear to be four elements common to all those working within this framework. These are:

" - A centering of attention on the experiencing person, and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behaviour are considered secondary to experience itself and to its meaning to the person.

" - An emphasis on such distinctively human qualities as choice, creativity, valuation, and self-realisation, as opposed to thinking about human beings in mechanistic and reductionistic terms.

" - An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to a primary emphasis on objectivity at the expense of significance.

" - An ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups." (Buhler and Bugental, 1971)

The roots of humanistic psychology go back a long way prior to Maslow's original formulation. Possibly they go back to ancient Greece, but more recently two important figures in the history of psychology stand out as early contributors to the third force, viz:

William James and Alfred Adler.

James' contribution is apparent in the phenomenological outlook that superceded his earlier tough-minded orientation. This approach is apparent in his statement of the five important characteristics of consciousness.

- "1. Every thought tends to be part of a personal consciousness.
2. Within each personal consciousness thought is always changing.
3. Within each personal consciousness thought is sensibly continuous.
4. It always appears to deal with objects independent of itself.
5. It is interested in some parts of these objects to the exclusion of others, and welcomes or rejects - chooses from among them, in a word - all the while."

(O'Neill, 1968)

Points 1, 3 and 5 are surely part of personalistic, holistic and non-deterministic phenomenology respectively. Point 2 indicates his awareness that "every conscious state is a function of the entire psychophysical totality and that mind is cumulative and not recurrent" (Boring, 1950), and anticipates Gestalt psychology long before the famous trio. Point 4 is of interest in illustrating just how far James had come from the Idealism of Berkeley and Hume. How much more phenomenological could a man's thought be than this

sentence from one of James' letters reveals. "As soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term." (Allport, 1943)

Alfred Adler had a more direct influence on humanistic psychology in that Maslow attributed much of his own thought to Adler.

Ansbacher (1971) quotes Maslow in his last year of life as having said, "For me, Alfred Adler becomes more and more correct year by year. As the facts come in, they give stronger and stronger support to his image of man."

One of the basic "ingredients" of humanistic psychology is the emphasis on helping the individual out of his present alienation, and back into a life of community. Garwood (1967) points out that Freud whose influence has been so dominant for the past fifty years, was concerned only with freeing the individual - individuation - at the explicit expense of commitment to society. His was a staunchly anti-doctrinal and anti-communal teaching. Many of his followers "have felt a need for something beyond analytic therapy, some kind of a therapy of commitment to a new characterological ideal or cultural doctrine. Jung, Adler, Reich and the neo-Freudians all have sought to combine analysis with therapies of commitment, complete with a return to some saving community." (Garwood, 1967) It is hypothesized that this is the role at present being played in alienated Western society by the multi-faceted group experience.

Adler was concerned with what he called "the pampered style of life" in which man opted out of his social responsibilities and made increasing demands on others to do things for him. He was very aware of man's need to commit himself to something outside himself - and he used the term Gemeinschaftsgefühl or "social interest" as the main criterion for mental health. For Adler, man was not only a totality in himself, but part of a hierarchy of totalities - family, community, humanity, earth, cosmos. Man could not be seen outside his larger contexts, and healthy striving in man must be in the interests of all mankind and not just in his own intrapsychic conflicts. The goal of life was to be found in community.

Adler's concept of man was similar to the humanists' concept in other ways too. He was concerned with the creative power in man which incorporated the concepts of growth, choice, freedom and responsibility. He rejected mechanomorphic models of man and saw instead an active, self-determined, purposive human being. He rejected causalistic explanations of man's behaviour in favour of subjective purpose. The question to ask he stated, was not "whence?" but "whither?" The "life-lie" of the neurotic was based on causalistic thinking - "It's not my fault because I had difficult parents, I was a middle child, I have been discriminated against etc." This absolves one from taking the responsibility for one's own life situation which results in the hopeless and defeated life. Finally Adler's emphasis on subjective meaning places him squarely within the humanist framework.

The name "the third force" means for me, not a new, complete way of looking at man, but rather another contribution to our total knowledge of man. Thus humanistic psychology should not reject the contributions of psychoanalysis and behaviourism, but should strive towards a unification of knowledge in the future. Maslow (1962) is convinced that if humanistic psychology remains suitably eclectic, in a few years "it will be called simply 'psychology'". In the words of William James, "I'm sure there's a harmony somewhere, and that our strivings will combine". (Allport, 1943)

The Changing Image of Man

For the purposes of simplicity I have chosen to divide the concept of the changing image of Man into five issues which overlap the four set out above. However it must be stressed that such a division does not exist in my Philosophy of Man, but is used to ease communication.

a) Man is self-determined

Until recently the prevailing view of man was that of a mechanism whose outputs could be predicted and controlled if only we knew the right inputs - and we were working on these! As Jourard (1968) states "If psychologists aim to predict and control human behaviour and experience, as in their textbooks they claim, they are assigning man to the same ontological status as weather, stars, minerals, or lower forms of animal life. We do not question anyone's right to seek understanding in order the better to control his physical

environment and adapt it to his purposes. We properly challenge any man's right to control the behaviour and experience of his fellows." Jourard does not deny us the right to try and understand human behaviour, but he insists that the proper recipients of any knowledge we may glean, are the subjects themselves, and not the interested members of society who seek to gain power and advantage through manipulation of others.

Man is now being seen for what he is, a free, intentional, choosing, growing, self-determined being. We can use our knowledge of the determinants of human behaviour to free man so that he is able to determine his own behaviour. It seems that only ignorant man is subject to control by others. He has the capacity to be both "a passive, reactive recipient", and "an active, seeking, autonomous, and reflective being". (Jourard, 1968). The choice is his. He can choose to be an object in the world, controlled by "the givenness of the conditions of life" (Bugental, 1965), pushed and pulled in an unresisting and resigned fashion by the forces of the past and present. But he can also "propose projects that would never come into being if he had not chosen to risk actualizing them. Man's intentionality, his decision to do or be something, is a force in its own right.....If this will is renounced, repressed, or resigned, then behaviour will indeed be the resultant of specifiable, natural forces". (Jourard, 1968)

It is assumed then, that unless man is held back by inner conflicts

which overwhelm him, it is in his nature to grow in an evermore healthy way towards what Maslow (1954, 1962) has called self-actualization, i.e. "(a) acceptance and expression of the 'inner' core or self, i.e. actualization of these latent capacities and potentialities, 'full functioning', availability of the human and personal essence. (b)...minimal presence of ill health, neurosis, psychosis, of loss or diminution of the basic human and personal capacities". Rogers (1967) has referred to this motivation as the "force for growth"; Allport (1955) calls it "Becoming"; Bugental (1965) "the search for authenticity" etc.

Basically, however the idea is the same and is most succinctly expressed by Maslow (1962) in terms of B-motivation and D-motivation (Being-motivation and Deficiency-motivation). He arranges human motivation as a hierarchy of needs, the D-needs being physical, safety, love, esteem and the B-need being that of self-actualization. (This scheme has recently been extended by Graves (1970) into six subsistence levels of existence and two levels of being existence, the nature of which are respectively automatic, tribalistic, egocentric, saintly, materialistic, sociocentric, cognitive and experientialistic.)

The emergence of each need is dependent on the relative satisfaction of the one immediately preceding it. Only when the D-needs are satisfied is man free to actualize his inner potential. Here we enter a realm of psychology concerned not just with absence of mental

illness, but with positive mental health - what Maslow (1962) calls the Euspychean, and Bugental (1965) the Ontogogic. While the realm of D-motivation is one in which the person seeks tension reduction, homeostasis or the restoration of equilibrium, Allport (1955) maintains that "Growth motives...maintain tension in the interest of distant and often unattainable goals. As such they distinguish human from animal becoming, and adult from infant becoming". Bugental (1965) agrees that man demonstrates his intent through his choices, and he does not only choose homeostasis and drive reduction. "Humanistic psychology recognises that man seeks rest but concurrently seeks variety and disequilibrium. Thus we may say that man intends multiply, complexly, and even paradoxically."

Self-actualization then, requires the recognition of what Maslow (1962) calls the "intrinsic conscience" which is very different from the Freudian superego, and fulfills an entirely different function. It is "based upon the unconscious and preconscious perception of our own nature, of our own destiny, of our own capacities, of our own 'call' in life. It insists that we be true to our inner nature and that we do not deny it out of weakness or for advantage or for any other reason". To accomplish this is man's most difficult task, and is fraught with anguish, pain, suffering, deprivation and above all, discipline. The rewards however, include the extreme opposites of these emotions. As Emil Sinclair, the

hero of *Demian* (Hesse, 1960) says "I only wanted to be true to my inner nature. Why was it so very difficult?" All of Hesse's works are concerned with man's struggle to realise his inner self. The sheer poetry of his description of this struggle justifies the following quote, for Hesse though poet and novelist, did not write fiction in the conventional sense of the word. In the prologue to *Demian* he says "Each man's life represents a road toward himself, an attempt at such a road, the intimation of a path. No man has ever been entirely and completely himself. Yet each one strives to become that - one in an awkward, the other in a more intelligent way, each as best he can... We all share the same origin, our mothers; all of us come in at the same door. But each of us - experiments of the depths - strives toward his own destiny. We can understand one another; but each of us is able to interpret himself to himself alone."

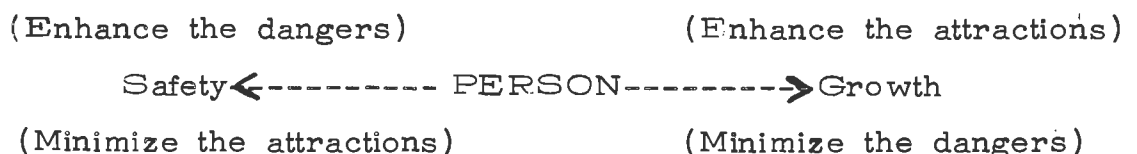
Elsewhere he states "An enlightened man had but one duty - to seek the way to himself, to reach inner certainty, to grope his way forward, no matter where it led.... I had often speculated with images of the future, dreamed of roles that I might be assigned, perhaps as poet or prophet or painter, or something similar.

"All that was futile. I did not exist to write poems, to preach or to paint, neither I nor anyone else. All of that was incidental. Each man had only one genuine vocation - to find the way to

himself. He might end up as poet or madman, as prophet or criminal - that was not his affair, ultimately it was of no concern. His task was to discover his own destiny - not an arbitrary one - and live it out wholly and resolutely within himself. Everything else was only a would-be existence, an attempt at evasion, a flight back to the ideals of the masses, conformity and fear of one's own inwardness." (Hesse, 1960)

Thus while many writers agree that we have this force for growth in us, they are also agreed that there exist antagonistic forces which hold us back from fulfilling our potential. Maslow (1962) posits the regressive forces which lead one back to the safety of the known, to dependency and static comfort. These are the defensive forces, as opposed to the growth forces leading to independence, freedom, separateness, full functioning, wholeness of the self. This naturally requires great risk for we have to be prepared to forsake safety and assume instead full responsibility for our actions.

Maslow (1962) shows this conflict diagrammatically and includes the positive and negative valences which make the choice of self-actualization probable.



Thus one is able to "consider the process of healthy growth to be a never-ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity. Safety has both anxieties and delights; growth has both anxieties and delights. We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety". (Maslow, 1962)

In similar vein, Angyal (1965) has an explicitly dualistic orientation towards the understanding of human personality. He sees "the system principle of the total process of living... [as] ... the double dynamic pattern formed by the major human trends; the trend toward increased autonomy and the trend toward homonomy".

Autonomy is seen as a process of self-expansion, a tendency of the organism to move out into the environment and act upon it in a self-determining, spontaneous manner. Autonomy however, is always only partial, since the environment exerts corresponding pressures to which the organism must conform. "Thus every single organismic process, and also the life process as a whole, is always a resultant of two components, autonomy and heteronomy - self-government and government from outside. Every organismic process can be characterised by the ratio $\underline{a} : \underline{h}$, where \underline{a} stands

for autonomy, h for heteronomy. The values of both a and h must be greater than zero, but they vary for different processes... The organismic process shows a definite trend toward an increase of the relative value of a in the a : h ratio, i.e. a trend toward an increase of autonomy." (Angyal, 1965). At the same time, there is often seen the phenomenon of regression leading to a decrease in autonomy. Passive regression occurs when the organism has the tendency to move towards autonomy but is offset by stronger heteronomous forces. Strategic retreat occurs when the individual finds a situation untenable at a particular level and thus regresses "to a more primitive and familiar one to gather his forces for a new advance". (Angyal, 1965 - cf. Maslow's hierarchy of D-motives)

This tendency towards self-assertion, mastery and freedom is however, only one side of the personality system. The trend toward homonomy may be seen as a striving "to surrender himself and to become an organic part of something that he conceives as greater than himself". (Angyal, 1965). This superordinate whole may be represented by a social unit, an ideology or a cosmology - but whatever it is, the trend towards homonomy is as powerful a force as that toward autonomy. This is easily identifiable as the basic component of Taoism and Zen Buddhism (Lao Tzu, 1963; Watts, 1936, 1958, 1962; Reps, 1971), and many of the mysteries of India as portrayed in "Siddhartha" (Hesse, 1954).

Angyal (1965) suggests that in a "general sense the whole concept of homonymy could be equated with love". Here the existential concepts of "being" and "meaning" are clearly conceived, for he suggests that the human being is non-existent within himself until he is brought into being by another - "to be is to mean something to someone else". (Angyal, 1965). Sartre (1969) maintains that even one's own body comes into being through realization of another. "Thus the revelation of the Other's flesh is made through my own flesh; in desire and in the caress which expresses desire, I incarnate myself in order to realize the incarnation of the Other. The caress by realizing the Other's incarnation reveals to me my own incarnation; that is, I make myself flesh in order to impel the Other to realize for-herself and for me her own flesh, and my caresses cause my flesh to be born for me in so far as it is for the Other flesh causing her to be born as flesh. I make her enjoy my flesh through her flesh in order to compel her to feel herself flesh. And so possession truly appears as a double reciprocal incarnation. Thus in desire there is an attempt at the incarnation of consciousness...in order to realize the incarnation of the Other."

Thus the two basic driving forces in man are seen as his "needs" (autonomy) and his "neededness" (homonymy). These two forces, in the healthy personality, are not in opposition but are complementary, each presupposing and depending on the other. "The human

being is both a unifier, an organiser of his immediate personal world, and a participant in what he conceives to be the super-ordinate whole to which he belongs. His striving for mastery is embedded in his longing for participation." (Angyal, 1965)

But for Angyal there is another dual organisation of personality, apart from these two basic trends. In every individual there is both a fully integrated healthy personality as well as a more or less organised neurotic personality. Only one of these can be prepotent at any time, when it simultaneously represses the other. Both are methods of adaptation, complete attitudes, ways of dealing with life in line with the trends of autonomy and homonomy. In no individual life has every experience been only good (or only bad). Development inevitably entails healthy and traumatic features resulting in partial success and partial failure in relating to the world. The child thus forms two personality patterns around two separate nuclei, and while only one may be dominant at any time, both are always present. Angyal calls this the theory of Universal Ambiguity. The neurotic pattern "is based on isolation and its derivatives: feelings of helplessness, unlovableness, and doubts about one's prospects. The other [the healthy pattern] is based on the confidence that a modicum of one's autonomous and homonomous strivings may be realised more or less directly." (Angyal, 1965) Thus two opposite sets of convictions about the world and one's self are built up, altering the individual's expectations about the two basic trends. "In one way of life, the two

basic human propensities function in an atmosphere of hope, confidence, trust, or faith, if you like. In the other, the propelling forces are the same, but they function in an atmosphere of diffidence, mistrust, and lack of faith... Confidence and diffidence, conviction and doubt that human life is livable in this world, mark the 'great divide', the point at which our path bifurcates and our life acquires its dual organisation and its basic existential conflict." (Angyal, 1965)

One is reminded here of Erikson's developmental schema (Erikson, 1950) which is also based on a dual organisation of psychosocial crisis points. Like Angyal, Erikson does not propose an "either-or" solution, but a balance between the two constructs such that either one predominates, the other being inevitably present, e.g. trust and mistrust, autonomy and shame and doubt, etc.

Maslow too does not postulate D-motivation or B-motivation, but a healthy balance of both occurring in the self-actualizing person.

Bugental (1965) discusses man's "thrown condition" i.e. the contingency of our situation - the fact that we can never know, predict or control all the determinants of what happens to us at any particular moment in time. The fact that we can never predict accurately means that we must inevitably live with anxiety. However this existential anxiety differs from the distortions of neurotic anxiety in that it is a facing up to the realities of existence - tragedy and death. And paradoxical though it may seem, it is this anxiety

which gives us the most precious human quality - freedom. It is because we do not know for certain the outcome of any action that we have the freedom to choose between alternatives. If we know without doubt the correct path, we would be forced to take it, and the choice would not be ours. However, being free to choose between alternatives carries with it the responsibility for the consequences of our actions - both the responsibility for the course we have chosen and for the ones we reject, for every choice involves both acceptance and rejection and in the latter lies much of the suffering and tragedy of life. He states that "Responsibility is the experience of being a determinant of what happens. Responsibility is the affirmation of one's being as the doer in contrast to the acceptance of the role of the object done-to". (Bugental, 1965)

Acceptance of responsibility is the foundation for inner growth for "This responsibility is not one that can be delegated or displaced. One is certain to find that at times it involves feelings of guilt, of great emotional pain, and of course, of remorse, but it also can lead to an awareness of one's own potency, dignity and meaningfulness". (Bugental, 1971a)

Otto (1967) maintains that the "average healthy individual is functioning at ten per cent or less of his capacity", and he quotes Gardner Murphy, Maslow, Fromm, Rogers, Margaret Mead and others, as backing this thesis. In order to being to rectify this sorry state of affairs, he suggests letting "an awareness flow into you that

from the depth of your being you are generating and unfolding a life-affirmative attitude, an attitude of saying YES to life and living, to relish, glory, and delight in the process of becoming". An important aspect of this from the developmental point of view is that utilization of our potentialities in becoming "results in fuller, healthier, and more sanguine old age". This is what Erikson (1950) has called Ego Integrity as opposed to the disgust and despair which is so common in the aged in western society.

One aspect of actualisation that is only recently being blatantly mentioned, is that of transcending the self, transcendental experiences or spiritual growth. Maslow (1954) mentions as one of the characteristics of self-actualizing people, the capacity to have mystic experiences on the sensuous, sexual and artistic levels. Frankl (1955, 1964, 1967) is more explicit in his quest for development of man's inner being. He states "A psychotherapy which not only recognizes man's spirit, but actually starts from it may be termed logotherapy. In this connection, logos is intended to signify 'the spiritual' and, beyond that, 'the meaning'". (Frankl, 1955) Assagioli (1965) has called his form of therapy psychosynthesis. This is concerned with the synthesis and integration of all aspects of the person - physical, emotional, mental and spiritual - and it emphasizes the spiritual in particular for Assagioli believes that we suppress or repress our spiritual nature to a greater extent than other aspects of our nature. I believe this to be true of

20th Century man, but these writers seem to be (hopefully) implying a new movement in this direction.

Bugental (1965) talks briefly about transcendence and enlightenment, but in a more recent paper (Bugental, 1971b) he explicitly rejects the notion of psychotherapy, and calls it instead "the search for the God hidden within". He speaks with gratitude of those people (he rejects the term "patient") who allow him to accompany them on "an expedition into the depths of their awareness, an expedition that has as its goal the disclosure of their hidden God, who is after all their own truest nature". (Bugental, 1971b)

And finally the use of Zen meditation and Oriental chanting at the various growth centres in the United States (Esalen, Kairos, Oasis, etc.) and the roles played by such people as Laura Huxley, Lama Govinda, Alan Watts and Richard Alpert attest to the "new" discovery of "mind blowing", expanded consciousness or altered states of awareness - without the use of hallucinogenic drugs.

b) Man is Aware

The existential-humanistic view of man is one that stresses man's conscious awareness as being his primary process in life. It stresses experiential knowledge rather than intellectual knowledge, and feeling states (emotion) rather than rationality. Again a balance between extremes is implied, rather than an either-or solution.

Emphasis on the experiential underlines problems in communication, for our language is not adequate to express our innermost

experience. We can at best approximate feelings with words, and thus we can never be sure that we share common experiences with others. Bugental (1965) refers to the paradox of our separateness and oneness with the world, and coins the term "a-part-ness" which is "the experience of knowing our simultaneous being like yet different from others. The deep satisfactions of intimacy with another and the continuing frustration of being always caught within the envelopes of our individualities are involved here". Thus because of the ineffability of experience we can only partially bridge the gaps between ourselves and others, and we must be aware of our essential aloneness.

Most people, according to Bugental, restrict their own awareness by assuming it to be an orderly and systematic collection of stimuli from the environment which is neatly filed away on computer punch cards ready for future use. He maintains that overconcern with the scientific method (viz: controlled experimentation) leads to a particularly reduced and rigid pattern of awareness. From the Gestaltists comes the idea that healthy awareness means awareness of figure and ground, and the ability to switch the focus from one to the other at will. The orderly system that awareness is often thought to be, seems to be very limiting to one's creative possibilities, for to be truly creative might seem to require openness to all the contradictory and confusing stimuli which in fact do impinge on us. "Far from expecting that greater efficiency is

a good to be achieved by greater organisation of awareness, I am inclined to think that once we release the constraints of self-bondage and learned inhibitions and fears of our own being, we may be able to find tremendous stimulation and greatly increased creativity in allowing awareness to be aswirl with a multitude of percepts mixing and interlinking in as many ways as possible, while our intentionality gradually draws from this boiling broth that which best expresses our being at any given moment." (Bugental, 1965)

Expanded awareness leads to greater aliveness, greater creativity, more openness to pain and joy, greater sensitivity towards oneself and others. Various methods of enlarging consciousness, e.g. psychedelic drugs, meditation, mystical experience, dreams, bodily-awareness training etc. are often thought to have much in common. Bugental (1965) lists six commonly reported phenomena of such states:

- " - an intensified experience of colour, form and movement;
- a reduced preoccupation with usual, utilitarian meaning;
- a reduced concern with the self;
- a heightened recognition of linkages or relatedness where they are not usually expected;
- an increase of emotional response;
- a feeling of 'cosmic consciousness' or 'oceanic awareness'".

There are many constraints on this heightened awareness which operate in many people. Anxiety is probably the most basic limitation leading to "tunnel vision" and to Maslow's "defensive forces" - the movement away from risk and towards safety.

However, apart from underlying anxiety resulting in resistance to and inhibition of awareness, the other major constraint is simply failure to learn or lack of training in becoming fully aware.

Awareness presupposes what Bugental (1971a) has called "the here-and-now perspective". This is the realization that we can only experience the present moment in full consciousness. We cannot recapture the experience of the past and all that is meaningful to us now are our interpretations about what happened. It does not mean that we must not think of and plan for the future, but rather that "the flowers of all the tomorrows are in the seeds of today", and that what we do and experience in the "ever-flowing present" (Bugental, 1971a) determines much of what will happen tomorrow.

The ability to let go and experience the now without resistances and distortions is the basic tenet of the Tao, and it requires freedom from societal constraints - the "shoulds" and "oughts" of western culture. "A concomitant result of this present-valuing perspective is a reduced emphasis on striving, on deferred living, and competitive attainment. This is not to say that the authentic person imitates the grasshopper in Aesop's fable and idles away all his hours, but neither does he pattern himself on the ant and forego all experiencing of his life as it is in a narrow focus on trying to make it something else. This is certainly not a counsel of irresponsibility but a realistic reminder that living truly today is

among the most important opportunities we have and is, at the same time, the best preparation for tomorrow." (Bugental, 1971a)

Maslow (1962) is very concerned with the fact that classification and abstraction in perception may be useful, but they are false in that they prevent full awareness of a totality. He says that "to perceive an object abstractly means not to perceive some aspects of it. It clearly implies selection of some attributes, rejection of other attributes, creation or distortion of still others. We make of it what we wish. We create it. We manufacture it." We are thus distorting what is into what we desire it to be. As has already been mentioned, full awareness is truly ineffable - we can do no more than approximate experience with words. "Trying to force it into words changes it, and makes it something other than it is, something else like it, something similar, and yet something different than it itself...Is the Zen Buddhist or the Taoist correct, who says, 'As soon as you talk about it, it no longer exists, and is no longer true'?" (Maslow, 1962)

Another important point with regard to consciousness that Maslow puts forward is that being open to all experience means inclusion of pain and suffering as well as joy. He questions whether growth and self-actualization are possible without suffering grief, sorrow and turmoil, and suggests that protecting another from the pain that revelation of the truth inspires may in fact be holding that person back from self-actualization. Resnick (1970 mimeographed paper)

in a witty but thought provoking paper, maintains further that "helping" another person in his suffering is very much the same as preventing his actualization. Within the framework of Gestalt psychology, he has called his paper "Chicken soup is Poison", and he commences with the following thesis. "In order to make chicken soup, you have to kill a chicken. Although not particularly leading to self-actualization for the chicken, this sacrifices the bird to a greater cause - being helpful. Combined with onions, greens, carrots, water and seasoning, the resulting elixir is ready for its role as a helper. The giving of chicken soup is an attempt to 'help' the other - to do for him, to make him feel better. The chubby, sponge-like matzo-ball, not unlike the unconscious, lies 90% below the surface of the soup. By the time the unaware gourmet has had enough of this brew, the soup around the submerged matzo-ball has cooled, and, like a dead submarine, it spews forth its fatty oil slick. CAUTION: Chicken soup is likely to be as fatal to the recipient as it was to the contributing poultry."

The point that Resnick seems to be making (in line with Maslow) is that we have to allow people to delve beyond the shallow, superficial life which is unquestionably a diminished living, and become aware of what Unamuno has called "the tragic sense of life". Maslow maintains that tragedy can be therapeutic if one's goals are self-actualization, and that protection from tragedy "implies a

certain lack of respect for the integrity and the intrinsic nature and the future development of the individual". (Maslow, 1962)

Dickens (1964) writing on Unamuno's tragic sense of life states that agony is the psychological state of one who is fully aware. This agony "is closely related to Angst, but not to anxiety, since it is not a vague, generalized fear. It is a courageous confrontation of reality. Only a courageous person can live in agony - that is, agonistically.

"Thus for Unamuno, life is agonistic and tragic, if it is to be real. As he puts it: 'Suffering is the path of consciousness, and by it living beings arrive at the possession of self-consciousness... Consciousness of oneself is simply consciousness of one's own limitations'."

A very different tack with regard to full awareness is taken by Schutz (1967). He stresses the joy achieved when one is open to experience and functioning more fully. He posits four levels of adequate functioning which are arranged hierarchically, viz: the body, personal functioning, interpersonal relations and organizational relations.

It is being recognized more and more frequently that our body-functioning is closely related to our emotional states. In the 1890's the James-Lange and Cannon-Bard theories of emotion stressed the part played by bodily movement. More recently much significance has been attached to the non-verbal cues about

feeling-tone which can be read by studying posture by such workers as Argyle (1967, 1969), Ekman and Friesen (1968), Fast (1970), Jourard (1968) and Mehrabian (1969a, 1969b, 1970).

Schutz maintains that a healthily functioning body is important for psychological health. He quotes Ida Rolf whose work on "structural integration" has led to a new theoretical orientation viz: that of somatopsychic medicine. Rolf suggests that while it is well known that certain temporary emotional states (grief, fear, anger, etc.) lead to recognizable bodily postures, what is seldom recognized is the fact that these postures can become habit patterns long after the original stimulus emotion has ceased to exist. Now however, what was originally a muscular response to an emotional stimulus becomes a muscular stimulus to an emotional response. These habit patterns are formed because in these postures muscles may shorten and thicken or become invaded by connective tissue so that they are relatively immobilized. Rolf uses a form of manipulation to release these muscles and re-align the body for healthy functioning. She posits five criteria of the healthy body which Schutz (1967) quotes as follows:-

"1) Movement is performed with minimum work, that is minimum expenditure of energy, 2) motion can be initiated in any direction with maximum ease and speed, 3) movement can start anywhere

with minimum preliminary adjustment of the body, 4) structure is appropriate to the most adequate functional position of internal organs and nervous system, in other words, the organs are not crowded or unsupported, and, 5) there is minimum 'wear and tear' on the parts of the body."

The Bio-Energetic system of Alexander Lowen is also one which lays great stress on the body. Here it is posited that if there is conflict between the ego and the body a split between the two (which Lowen calls the schizoid disturbance) will occur. This split is characterized by inability to feel and express emotions, particularly hostility, and by avoidance of close relationships. In such cases the physical body will be rigid and over-controlled, or hardly held together at all. The medium of therapy is special bodily exercises which enable the individual to become aware of the split between self and body, to re-identify with his body, and become aware of, and able to express, emotional states. The exercises used are combined with analysis of the hidden emotions, so that the individual is encouraged to act out his long pent-up emotions in a safe, controlled setting. The most famous example is that of pounding on a pillow and shouting angry words until the message of who he is hitting is released and he is totally exhausted.

Many of the non-verbal exercises used in sensitivity training are aimed at this level of bodily functioning as the basic step in

realizing human potential. Once the individual is aware of his body and its capabilities, Schutz moves into the second area of growth viz: that of personal functioning. This requires training the individual to improve skeletal-muscular functioning and particular sensory-structure functioning well beyond what is normally achieved. Gunther (1969) has explicitly set out techniques for enhancing sensory and motor awareness, some of which were used in this study. The main aim of improving personal functioning is that of releasing the creative processes inherent in everybody. Schutz (1967) has summarised five main aspects of the creative process:

"1) Freeing, or Acquisition. Before one is able to use his experience in unusual, productive, and satisfying (that is, creative) ways, he must acquire a repertoire of experiences. He must be open to experience, able to perceive and sense his environment, and be aware of his own internal feelings.

2) Association. After being acquired, the experiential elements within a person must be related to each other. An individual must have the ability to associate two or more experiences which can lead to a useful product when they are joined.

3) Expression. Once these elements are connected, they must be emitted in spoken, or written, or bodily expressive form. The association remains useless unless it can be communicated adequately.

4) Evaluation. Many products may be generated in the course of creative activity, but the evaluation as to which of these satisfy the situation, and which are worthless, is essential. This phase distinguishes the bizarre from the creative, and the productive from the mundane.

5) Perseverance. After the generation of an original idea or product, detailed work is usually in order. An enduring contribution involves much underlying effort."

On the level of interpersonal relations, Schutz posits three basic needs, those of inclusion, control and affection. Satisfactory interpersonal relationships require a flexible balance in all of these areas, with regard to inclusion, this need will be satisfied when an individual has enough social contact to avoid loneliness, but also is able to enjoy his solitude. The need to be with people all the time, and not needing others at all, are both considered undesirable.

"In the area of control the effort is to achieve enough influence so that a man can determine his future to the degree that he finds most comfortable, and to relinquish enough control so that he is able to lean on others to teach, guide, support, and at times to take some responsibility from him. The fully realized man is capable of either leading or following as appropriate, and of knowing where he personally feels most comfortable." (Schutz, 1967) In the area of affection the healthy individual must find a balance between a sterile, affectionless life, and one enmeshed in emotional entanglement. He

must be able to function in close involvements as well as less intense ones. In all three areas he must be able to give to others and take from others with equal facility.

The (thus far) healthily functioning man has one more level to negotiate, that of organizational relations. Here Schutz has something to say which is particularly appropriate to South Africa. He states that man "functions within a society, and his development cannot be completed without the support of the society. If the society is repressive, he cannot develop fully. If social institutions are destructive, he cannot grow. If family life is constricting, if work is dehumanizing, if laws are humiliating, if norms are intolerable, if bigotry and prejudice are the bases of human functioning, then our fully realized man is in deep trouble. Joy at the level of organization comes when society and culture are supporting and enhancing to self-realization." (Schutz, 1967)

Work along the lines of t-groups has been carried out in industry, education and the family. Politics is a relatively untouched field but beginnings have been made in this area. For example Lazarus (1971b) and Doob conducted t-group sessions whose members comprised delegates from a number of African states to the United Nations.

My feeling is that while Schutz has offered a giant contribution to the human potential field, his emphasis has been rather too heavily on the "joy" side of improved functioning. As I have already

mentioned, I feel very strongly that openness to joy simultaneously means openness to pain and suffering. Landsman (1967) calls this the "'sugar and salt' theory: life need not all be sweet to facilitate one's being one's best self". Anxiety has been postulated by Dana (1967) to be a central core of humanization, and that by attempting to remove anxiety from life, society is removing man's essential humanness. Anxiety is essential for socialization, which in turn leads to caring about oneself and others - it is essential for the development of a sense of responsibility. Unleashing the ability to be aware of experience implies greater sensitivity in all directions. In only one sentence does Schutz seem to acknowledge this, and this is where he says that "joy implies the possibility of misery; where there is ecstasy, so is there agony; if hell is other people, so is the divine." (Schutz, 1967)

Jourard (1958, 1964, 1968) writes of enriching experience through making oneself transparent i.e. improving interpersonal relationships through self-disclosure. Traditionally man is viewed as wanting to conceal himself from others, and so he sets about constructing a self which he wants others to know (c.f. Goffman, 1969, "On Face-work"). He refrains from showing the true self through fear of rejection by others if they knew him as he really was. This has led to alienation both from others and from the self, for it seems that man has practised so hard to become opaque to others that he now fails to know himself as he really is. Jourard (1968)

maintains that psychologists are so certain that man will lie about himself that they find it necessary to use devious routes to gain information about him e.g. projective tests, lie scales, hidden observation (one way mirrors) etc.

Man needs thus to experience himself as he is and discover how others experience him, and this comes about through mutual transparency. It is most necessary to disclose intentions if one is to be truly known, for these cannot always be inferred from behaviour. But "people will disclose their aims and the ways they construe the world only to those whom they have reason to trust. Without trust and goodwill, a person will conceal or misrepresent his experience, hoping thus to mystify the other and to get him to misconstrue the action that is visible". (Jourard, 1968) However when a person discloses his intentions to another he is meeting that other in the authentic mode rather than treating him as a manipulandum. He now enters the realm of true encounter or dialogue - what Buber (1958) has called the I-Thou relationship. "Each participant aims to show his being to the other as it is for him... The aim is to show oneself in willful honesty before the other and to respond to the other with an expression of one's experience as the other has affected it. Dialogue is like mutual unveiling, where each seeks to be experienced and confirmed by the other as the one he is for himself." (Jourard, 1968) The assumption is made of course, that the healthy personality is one

which strikes the balance between non-disclosure and total disclosure of an exhibitionistic nature. True disclosure must involve mutuality, for it is in essence an experiencing and confirming of the other "as the origin and source of his intentional acts." (Jourard, 1968)

In line with Schutz, Jourard maintains that body contact is a basic aspect of self-awareness. Anglo-Saxon man lives with an eighteen inch "bubble of air" surrounding him, and does not permit others to enter his life-space. Self-awareness must begin with body awareness, and it is posited that one cannot fully experience one's own body without physical contact with others. (c.f. Sartre, 1969) He echoes Lowen in his description of the healthy personality as one who lives in his body - the "embodied self".

Jourard goes as far as to say that it is high time the taboo on touching be removed from the psychotherapeutic relationship, since it is often imperative to show a patient in some non-verbal manner (such as hand-holding) that the therapist is there and willing to establish contact when words are not possible. The idea of physical contact between patient and therapist has long been frowned upon. It probably stems from the Freudian influence whereby the therapist must remain aloof and uninvolved - practically unseen and unheard by the patient. Thus the "taboo against touching in psychotherapy" (Forer, 1969) has been written into the Code of

Ethics of the American Psychological Association. But many therapists are beginning to realize the therapeutic qualities of physical contact, and articles are appearing in the literature which explicitly transgress this code. Among these writers are Bugental (1968), Corlis and Rabe (1969), Forer (1969), Horner (1968), Linden (1968) and Mintz (1969).

Jourard goes on to say that he suspects that authentic being allows man access to his unconscious, for defensiveness and concealment from others seem to operate in the same way that the unconscious conceals anxiety-provoking truths from the self. Thus if concealment from others parallels concealment from the self, defended man is "invisible man". "Whatever is authentic of him, whatever is most spontaneous and alive (his experience of his possibilities), is buried so deep not even he can cognize it."

(Jourard, 1968) Like Maslow, Jourard suggests that the majority of people are so goal-orientated (in terms of deficiency motives) that they cannot experience the world in a unified way. What is not directly relevant to a goal is as ground to figure. "Thus most of us functionally amputate our noses, our taste buds, and our capacity to feel something when we touch it, because these experiences may divert us from attaining our goals in the world." (Jourard, 1968) Only when man is able to stop experiencing in a disjointed, serial manner will he evolve the characteristics of the self-actualizing personality as set out by Maslow (1954). Very

briefly these are more efficient perception of reality; acceptance of self and others; spontaneity; creativeness; problem centering; detachment; autonomy; continued freshness of appreciation; transcendentalism; "gemeinschaftsgefühl" (identification with mankind); ability to have profound interpersonal relationships; democratic character structure; ability to discriminate between means and ends; resistance to enculturation; philosophical, non-hostile sense of humour; and a special ability to love.

The choice of mode of experiencing rests with each individual.

"To choose our experience in the mode of concepts and conceptualizing leads to one way of life, one set of consequences that scientific psychology, sociology and psychiatry have documented in considerable detail. To experience in the mode of perceiving, of letting the world disclose itself, is to live in another way, a way we are only just beginning to explore." (Jourard, 1967) The former mode is that of safety, the latter that of risk and realization of transparency and a multi-faceted awareness of the world.

c) Man is a Whole Being

Leading on from the possibility of a unified rather than a fragmented awareness is the holistic or molar view of man. That is to say, man functions as a totality - he is never just good or just bad, only healthy or only neurotic, only confident or only unconfident etc. He has within him all the possibilities of being and these are integrated in his own unique way. He is however, always in a state of flux -

continually changing, sometimes in growth, sometimes regressing. He is made up of all the inconsistencies that exist in the world which are paradoxically united into a single being. It has been my experience that people with identity problems are suffering because they desire to have a single concrete self-concept. Those without such problems seem to be at ease with themselves as ever changing, undefinable beings. If asked the question "Who are you?", the former must answer "I don't know" if they cannot give a consistent picture of themselves. The latter will understand the answer "I am". The former are concerned with only a fraction of their being, the latter with the totality of the world. Jourard (1967) following Husserl's idea of "bracketing" states it as follows:-

"If I make myself transparent so the world can reach me, I suspend my concepts, my expectancies as to how things and people are, and I let myself perceive (that is, receive the transmissions of) their being. I suspend my concept of my own being (my self-concept) and let my changing being present itself to my experience, thus necessitating a changed concept of myself, with attendant changes in my behaviour." (Emphasis mine).

Assumptions about man prevalent in western society stress the singleness of the self, and this has possibly played a large part in the type of insecurity that western man frequently displays. It must be terrifying if one assumes one is a certain way and then finds

contradictory thoughts, feelings and actions invading one's consciousness. In the East where individuality is de-emphasized and the collective nature of man stressed, such problems are inconceivable. If every man is both part of and the whole of the All, or the infinite, then all the possibilities of the infinite must coexist in him.

Hesse (1965) is very much concerned with the multiplicity of the personality. In *Steppenwolf* he deals with a character torn in conflict between the two polar extremes he believes himself to be; but Hesse maintains that he is only beginning to see the truth. In fact "life oscillates...not merely between two poles, such as the body and the spirit, the saint and the sinner, but between thousands, between innumerable poles". He says that there seems to be an inborn need in man to see himself as a single unit, and even when the more highly developed man catches a glimpse of his manifoldness, he usually manages to blind himself to it immediately. "And if ever the suspicion of their manifold being dawns upon men of unusual powers and of unusually delicate perceptions, so that, as all genius must, they break through the illusion of the unity of the personality and perceive that the self is made up of a bundle of selves, they have only to say so and at once the majority puts them under lock and key, calls science to aid, establishes schizophrenia and protects humanity from the necessity of hearing the cry of truth from the lips of these unfortunate persons...In reality...the ego, so far from being a

unity is in the highest degree a manifold world, a constellated heaven, a chaos of forms, of states and stages, of inheritances and potentialities." (Hesse, 1965)

Gergen (1967, 1968) echoes the notion that social pressures are such that man is forced to perceive himself as a unity. Research psychologists work on this assumption most of the time when they make predictions about behaviour based on characteristics perceived in the experimental situation. He quotes Festinger's theory of cognitive dissonance as a prime example of the assumption of unity. My own experience has been that there are many dissonance inducers who do not fit this model. Are these perhaps people who are better able to tolerate inconsistencies and ambiguities because they have moved beyond the deficiency motives into growth motivation? Citing several studies, Gergen comes to the conclusion that it is a misconception to view normal behaviour as characterized by its singularity; that the view that individuals have a singular self-concept and will recognize discrepant behaviour in themselves, needs modifying; and that a theory of "multiple selves" may well be more relevant. Similarly Landsman (1967) in positing the concept of the "best self" undermines the prevailing of the singular, stable self-concept.

Ethically Gergen considers the constraints by society for self-consistency to be problematical. It would seem to require a certain "freezing" of the personality to remain consistent, which would

militate against adaptation to the requirements of an everchanging environment. This constriction of the personality is operating in direct opposition to the natural force for growth, and must of necessity limit man's capacity for experiencing, creativity, etc., for he is being forced to repress coexisting polar opposites. The argument is not in favour of total abolition of consistent behaviour in favour of willful capriciousness. The alternative is an openness to rich and varied behaviour which may be pursued without loss of authentic being, when one desires to act consistently, this will be the natural way, but it perhaps would be psychologically healthier not to demand this in all situations. Gergen (1967) poses the question: "Might it not be better to teach acceptance of the paradoxical than to require as a 'mark of maturity' that the individual hang his identity on a limited set of his capacities for being?"

In line with this, Allport (1943) discussing the paradoxes that were rife in the thought of William James, suggests that these were reflections of "his own mature philosophy of life...In many minor instances...perhaps James did not realize his contradictions, but seeing the matter in a different light at different moments his honesty compelled him to state the facts. Honesty of report was to him a virtue far higher than consistency."

For Jourard (1968) the concept of the singular self is inextricably related to constricted awareness which occurs when one remains in the imaginative and fantasy modes of experiencing. Here one

has a fixed concept of another because any additional stimuli which contradict the known picture are carefully screened out of awareness. A fixed concept of another means one's behaviour toward him will be stereotyped and his response will in turn be highly predictable. This mode of experiencing belongs with Maslow's force for safety model. However when one is able to dwell in the perceptual mode of experiencing, then one is open to all the disclosures coming from the other, and fixed concepts cannot be formed because one's awareness is constantly changing. Similarly openness to one's own self leads to awareness of the constantly changing and growing nature of the self. It is through dialogue, i.e. authentic encounter with another being, that one is best able to expand awareness of one's self and the self of the other. I prefer to retain the singular noun "self" rather than use the plural "selves", as the latter conjures up for me a picture of a multiplicity of selves all doing their own thing, disconnected and perhaps unaware of each other. This is not at all what I have in mind. The picture is rather one of an integration in consciousness of a many faceted potentiality. There are contradictions, paradoxes and polar opposites involved but they are unified in conscious awareness. There is no split between the aspects of the self - between the experiencing self and the observing self - in the healthily functioning person. It is only when we are able to develop all our senses so that we perceive through them all simultaneously that we can be one

with a conscious, unified experience. Prior to this, we live in a mode of serialized consciousness. Jourard suggests that in moments of true creativity, the artist attains "a unified and turned-on consciousness". He also suggests that meditation and certain drug-inductions give one glimpses of this total awareness.

Maslow (1962) maintains that the perception of the self-actualizer is that of a unified conscious experience because it is a "need-disinterested or desireless perception". This type of perception is not selective because it is not fulfilling a need, it is not motivated by a deficiency. He feels that people who have not reached this stage of development live in an Aristotelian world where any object which belongs to a category (A) is by definition excluded from the category (not-A). Self-actualizers however, are able to penetrate the intrinsic nature of any percept and see all the incompatibilities, dichotomies and ambiguities coexisting simultaneously. He is able to see that A and not-A are present together and interpenetrate into one. This is very much what the modern Gnostic as described by Friedman (1967) has knowledge of. It is the concept of the Unity of the All. From this Maslow concludes that it is not possible to view a whole person on a continuum; one can only do this with abstractions. With full cognition, we become aware that continua with polar extremes do not exist as such, but instead are "rather like circles or spirals, in which the polar extremes... [come]... together into a fused unity".

The ability to perceive the totality of the self without distortions and blocking out contradictions means that the individual is not afraid of himself, he is able to be self-accepting and thus self-determining and responsible. Whole man thinks holistically. He is able to perceive apparent opposites in a hierarchical integration. The godlike qualities cannot exist without the animal qualities, adulthood without childhood, higher values without lower values, growth motivation without deficiency motivation (c.f. Angyal). "Ultimately, dichotomizing pathologizes, and pathology dichotomizes." (Maslow, 1962)

Bugental (1965) affirms this belief that whole man is more than the sum of his parts, and that fragmenting man for the purpose of scientific enquiry is useful only in so far as it tells us about the functioning of the parts of an organism. Experimental methodology can tell us nothing about man as man. And since it is important to overcome the subject-object split, man as man must be seen as at one with his environment, for man as man is "being-in-the-world" (Binswanger, 1963). Thus any attempt to control aspects of the environment for the purpose of experimentation, is to deny the essence of humanness.

Bugental (1965) makes it very clear that consistency is not an existential value. Consistency implies limited awareness, and further it implies constrictions on freedom of choice. Full living in the here-and-now perspective prohibits a sameness of perception and

action, and for Bugental (1971a) the mark of successful therapy is the awareness of constant flowing, becoming, changing and evolving. And furthermore, the growing person "values his own and others' flowingness and sees greater possibility rather than threat in it".

The concept of a multiple self exists in all the phenomenological and existential writers, either implicitly or explicitly. One writer who is not really a phenomenologist but who has certain leanings towards this orientation, is Eric Berne. Berne (1964, 1966) is more structured with regard to the multiple self, but he bears mentioning. For him, every self is divided into three states, those of Parent, Adult and Child. Transactions take place between individuals on all three levels e.g. Parent-Parent, Parent-Adult, Parent-Child, Adult-Parent, Adult-Adult etc. The Parent is the embodiment of unquestioned data stored during socialization - generally speaking the norms and mores of the parents; the Child is the re-enactment of the feeling-world of the individual when he was a child interacting with his parents; the Adult is the self-actualizing individuality exploring and finding out about the world for himself. According to Harris (1967) one of the functions of the Adult is to act as a computer examining the data of the Parent to see whether it is true from his own experience, and therefore applicable, or whether it should be rejected; and to examine the feelings of the child to see whether they are in response to an archaic parent.

It is not intended to eradicate the Parent and Child, but to free them from inappropriate functioning. Ideally, most transactions should occur on the Adult-Adult level.

Berne's Transactional Analysis is a little too closed and formalized for my liking, and it also emphasizes the maladjustment side of the growth balance viz. the deficiency motives. However it is a useful illustration of the basic complexity of the self.

d) Whole Man is free from Societal Restraints

Ullmann and Krasner (1965) specifically define adaptive (i.e. healthy) behaviour in social or cultural terms. The healthy individual is one who behaves in terms of the expectations of his roles in his particular society. "Maladaptive behaviour is behaviour that is considered inappropriate by those key people in a person's life who control reinforcers". (Ullmann and Krasner, 1965) This is not the view subscribed to in my "Philosophy of Man". Rather I believe that the notion of adaptive behaviour should come from within the individual himself, so that the choices he freely makes are in accordance with his own code of ethics. This leaves as much of an opening for evil as does Ullmann and Krasner's definition. Just as I am making the assumption that the healthy individual will choose good over evil, I am sure Ullmann and Krasner are making the same assumption. However, where we differ is that they put control in the hands of others, be they family members or society at large, whilst I am postulating an inner-directedness. The

latter gives the individual the leeway not to adapt to a society that he considers corrupt or at least limiting to his creativity. Not all behaviour therapists share Ullmann and Krasner's views on adjustment. Lazarus (1971a) condemns "uncritical yielding to cultural shaping", and sees the need for sufficient detachment from society to make independent choices.

Many recent writers (Adams, 1964; Glasser, 1965; Mowrer, 1964; Szasz, 1960) have denied the concept of mental illness and have replaced it with notions of problems in living, irresponsibility, guilt, etc. This is a view with which I concur providing that it is made clear that many adjustment problems occur because the society in question is restricting healthy growth and awareness. Jourard (1967, 1968) maintains that people seek psychiatric help when they have reached an impasse in their lives, and that these impasses are always the result of attempting to adjust to a society which is militating against growth and change. Socialization processes teach us inauthenticity and dishonesty under the euphemistic names of diplomacy, discretion and tact. Guilt and anxiety are often direct results of trying to break through the societal barriers to growth. We are taught to repress our inner natures, to deny the "daemonic" (May, 1970) as well as the transcendental in ourselves. Labels such as "neurotic", "schizophrenic" etc. aim at dehumanizing us by classifying us on the basis of some abstraction. These labels are often the reward for inconsistency and change. Attempts at self-

disclosure are often met by embarrassment, withdrawal, or other "punishments" for daring to bridge the gap between people. Jourard insists that such restrictions must lead to a breakdown in functioning, or a "checking-out", and that the type of therapy that patches up the wound without helping to release the growth forces can only be a palliative and of temporary "assistance". In fact it is not assistance at all since it is only prolonging the time when the truth dawns. "What is called for...is to help the seeker find some way that will permit him to function more fully, more authentically, with a more liberating focus to his existence". (Jourard, 1968)

Schutz (1967) says that healthy growth (joy) must often be accomplished by undoing what society has taught viz: shame, guilt, fear of failure and retribution etc., while Bugental (1965) states that much of what society demands of us (conformity, success, popularity) are forms of inauthenticity which militate against personal growth and fulfillment. Elsewhere (1971a) he quotes the depersonalization of other human beings as a societal barrier to actualization. We are taught to manipulate and control others by playing the right games, instead of meeting the other as the source of his own life in full mutuality of relationship. Rogers (1963) in discussing "The concept of the fully functioning person" says that this person would not necessarily be adjusted to his culture, and would never simply be a conformist. He would above all, be himself, as much in tune with his culture as he could be without

jeopardising the satisfaction of his own needs. Similarly, Sutich (1967) maintains that adjustment behaviour beyond a certain point must conflict with "the dynamic, participating, active, intervening, modifying, reorganizing, productive, creative, etc. forms of...growth-expressing behaviour". Maslow (1962) agrees with these writers that acceptable social adjustment requires a splitting of the person and a repression of much of the inner depths of his nature because they are regarded as dangerous. However these same depths also give rise to potential joys and creativity, and these too will be jeopardised when he adjusts too well. "By protecting himself against the hell within himself, he also cuts himself off from the heaven within. In the extreme instance, we have the obsessional person, flat, tight, rigid, frozen, controlled, cautious, who can't laugh or play or love, or be silly or trusting or childish. His imagination, his intuitions, his softness, his emotionality tend to be strangled or distorted." (Maslow, 1962) From this he concludes that much of the suffering and pain which is cut out by adjustment to society is necessary for inner development. However Maslow also insists that an unhealthy culture is made by (as well as makes) unhealthy people, and that one way of 'curing' society's disease is by improving individual health. It seems to be that the human potential movement could be making very positive steps in this direction.

e) Man needs Meaning and Direction in Life

Many writers have recently been positing the need for meaning in life. Being alive and going through the motions of daily living is not sufficient to give man direction and satisfaction in life. Without some special value attached to life, he will reach Erikson's final stage of development (integrity vs. disgust and despair) with the balance heavily in favour of the latter. In the words of e.e. cummings (1960) "Unbeingdead isn't beingalive".

It seems that this need has been recognized so strongly at the present time because twentieth century man must be close to reaching the apex of alienation; boredom, meaninglessness, apathy and hopelessness. This is an age of great material advance, and man has come to depend on technical diversions for his boredom. And because these are not really succeeding in satisfying him, he continually looks for and invents new diversions, - bigger and more elaborate motor cars, Hi Fi sets, T.V. sets - to name but a few developments in the machine world. Schactel (1971) feels that the relatively new emphasis on creativity in American middle class as can be seen by the sudden spate of adult education courses in art, creative writing etc. is a reaction to the realization that life has become a bore. Similarly the beatnik movement, followed by the hippie movement, and the Jesus Revolution, can all be seen as attempts by youth not to fall into the trap of meaningless existence which the highly material

culture has offered their parents. And in this framework, the human potential movement with its emphasis on groups can be seen as part of a sociological revolution against isolation and alienation in society.

Frankl (1955, 1964, 1967) has long been suggesting that beyond a will-to-pleasure, as posited by Freud, and a will-to-power as posited by Adler, man is driven by a will-to-meaning. He states that "Man's main concern is not to gain pleasure or to avoid pain but rather to see a meaning in his life. That is why man is even ready to suffer, on the condition...that his suffering has a meaning".

Buhler (1968) states that she first used the term "intentionality" in 1933 as descriptive of the search for meaning. May (1970) has revived the term using it to define man's active will to make choices that give meaning to his life. Buhler (1968) maintains that the emphasis on meaning in life is controversial even among existentialists, and quotes Tillich as saying that we cannot escape the anxiety of meaninglessness but should find the "courage to be" inspite of his anxiety. I must disagree with Buhler on this point and suggest that for many life can have meaning simply in finding this courage to be.

Weisskopf-Joelson (1968) maintains that meaning in life is one of those concepts that only becomes conspicuous when it is absent. It is very conspicuous in the present day Western world. Her

experience with patients has led her to see that meaning is a very subjective concept - there is no externally valid meaning in life. However she has found that most people seem to define this meaning in one of three ways which she arranges hierarchically. The least general of these is "meaning as a purpose or goal in life". This is more than the series of small goals that man pursues, attains or fails at throughout life, but is rather a far-reaching goal, embracing most if not all of life. It may include focusing on life on earth or life here-after, dedication to any particular cause, following a calling or working towards self-transcendence.

A less specific definition is that of "meaning as explanation or interpretation of life". Such an explanation is a necessary condition for setting goals in life, and must be comprehensive enough to embrace most if not all of life. Such an interpretation must be congenial to the individual's existing orientation, however vague this may be. It must also integrate the inner and outer worlds of the individual.

The broadest all-inclusive definition is that of "meaning as an integration of private and public world". By this she means that the inner world of dreams, desires, fantasies etc. must be integrated with the outer world of objective reality. The objective world needs to be cathected with inner interests, while the inner world needs to be shared by outside events. When the split

between the "two worlds" occurs, the individual becomes alienated either from himself or from society. In either case life becomes devoid of healthy meaning. If the individual is totally involved with his inner world which bears no relation to the outer world, the disconnection may result in psychosis. If he lives totally in the outer world in the frantic pursuit of environmental goals, he loses the richness of authentic life, for he plays roles which are expected of him and represses his inner guidance. When there is no inner involvement in the outer world the latter is not fully experienced and becomes unreal and without meaning. The inner world which is not supported by external events will also lose its vividness and the individual is left empty and apathetic, unable to interpret life or set meaningful goals.

Weisskopf-Joelson posits three major aetiological factors leading to this breakdown - sociological, individual and ontological causes. The latter are those factors inherent in the nature of man which make total integration with the world highly improbably viz: the subject-object split. Individual factors include any developmental problems leading to lack of integration, beginning with a negative mother-child relationship. Among sociological factors she includes the impersonality that pervades the Western society, the lack of relatedness to objects which surround him because he has not played a part in the manufacture of most of them - and where he does play a part, it is just that, a part; on a production line man often

does not know what the finished object he is contributing to is. Secondly because of development of technology and mass media of communication, man is able to accumulate a vast intellectual knowledge of things he has never experienced. In fact emphasis is placed on intellectual knowledge to the diminution of experience, which gives it a hollow and unreal ring. Thirdly man is taught to abstract and measure his world rather than respond to it emotionally, and so his knowledge again becomes impersonal, unintegrated with his experience, and thus meaningless. Finally man is not integrated within himself because he is forced to view himself as a saleable commodity. He loses his identity as intrinsically himself, and finds self-esteem only in relation to his desirability to others.

Many writers (Barron, 1968, 1969; Maslow, 1962; Rogers, 1961; Schactel, 1971; Schutz, 1967) have stressed the role of creativity in an individual's life-meaning. When creativity is broadly defined as fulfilling one's potentials i.e. creating the most out of one's self, I would agree with this notion. It is not deemed necessary however, to find meaning only in the generally accepted definitions of creativity e.g. painting, writing, etc. Thus, assuming a healthy relationship with the environment and close bonds with some people, meaning in life can come from turning inwards, turning into one's inner voices through meditation or concentration (Maslow, 1962). Jourard (1968) maintains that the healthy individual finds the source

of his values within himself - his own experience- and not solely from society. He is free to commit himself to values not rewarded by the culture. He notes the role played in society by gurus who "have taught the seekers to let go their attachments in this world, the better to concentrate on spiritual purification. The intimated rewards have not been wealth, fame or power; but rather enlightenment and liberation, an enriched, more meaningful experience of oneself and one's world. The gurus have helped seekers attain liberation from entrapment in their culture. They have invited the experience and disclosure of individuality that had hitherto been concealed under the trappings of conformity to roles." (Jourard, 1968) He deplores the paucity of gurus at present in Western society. The ability of an individual to attach meaning to his inner experience - to find a personal place in the world and develop his own meaningful code of ethics, is also stressed by Tomlinson (1968). The personal nature of meaning and values, and the lack of external validity for the choices made is mentioned by Buhler (1968b), Bugental (1965) and Kelly (1963). Maslow (1962), while agreeing with this notion, has observed the value systems of self-actualizing individuals, and has found that the tendency towards growth "means pressing toward what most people would call good values, toward serenity, kindness, courage, honesty, love, unselfishness and goodness".

(ii) Man's Indeterminacy

Having just systematically carried out a task that I have been arguing against, viz: abstracting, fragmenting and thus dehumanizing man, I shall now attempt to re-combine him and explain further why I feel that the experimental method involving control and measurement can teach us nothing about the whole person.

It is just because man for me is a self-determined, aware, constantly growing and changing, paradoxical, inconsistent, integrated, goal-seeking, evaluating being that he is indeterminate. Some aspects of his functioning may be controlled and predicted - but man as a whole is not subject to experimental techniques, he cannot be measured, he can only truly be known to himself.

Platt (1966), a physicist by profession, has argued that objective science cannot meaningfully ask and answer certain questions, and there is an area of human life that lies outside scientific enquiry. He begins by examining the areas of determinism from the physical viewpoint, and maintains that the concepts of determinism and of isolated systems are closely interwoven. While isolation from surroundings is never perfect, the "isolated system" (in which the elements interact only with each other) is a useful concept for macro physics, chemistry and engineering. However "it is now clear that the isolated system approximation runs into difficulties when it is extrapolated to atomic or cosmic or complex or subjective domains where either the initial non-interfering observation or

specification of the state of the system becomes impossible in principle, or where the system cannot be regarded as isolated because of its strong interactions with the rest of the world." From here he goes on to discuss Heisenberg's uncertainty principle, the non-isolation of "flow-systems", and the meaninglessness of the question of determinacy in the realm of self-prediction. More profound and pertinent to the study of man however, are two indeterminacies of the brain which Platt calls "privacy-indeterminacy" and "complexity-indeterminacy". The first of these "is the result of the fact that the nervous system greatly amplifies the tiny light signals or other signals that it detects. It now appears that a single elementary quantum of light absorbed by the eye is enough to be amplified into a sizeable little electric signal that goes through the optic nerve to the brain. But such a light quantum cannot be divided; no other eye can see the same light quantum (emphasis mine). Even if the eye requires several of these quanta at the same time to reassure itself that it is seeing a real signal and not just some aberration of the nerves, there is still no necessary reason why these quanta - or at any rate the last and crucial one for detection - should not be entirely private to itself.

"The result is that it is not possible for you to know independently whether a particular quantum has been absorbed in my eye. You cannot 'determine the initial state of the system', so you cannot predict accurately whether I will see and respond to a weak light

signal or not. Every elementary amplifier, whether biological or electronic, has this kind of privacy-indeterminacy. It may be built so as to work reliably and deterministically in all its parts, far above any atomic-uncertainty level, and it may be essentially free from 'noise' or random behaviour, but its least input is always private, so that it is paradoxically impossible to prove that any particular output pulse or signal is or is not fixed deterministically by an input." (Platt, 1966)

If this is so on a purely physical level, how much more complex and indeterminate it becomes on a psychological level when we have to take into account such phenomena as selective perception, distortions, defence mechanisms on the unconscious level - and phenomenological understanding, subjective meaning and intentionality on the conscious level. In the most rigidly controlled psychological experiment these factors must negate our certainty of prediction and control. But in an "experiment" which by its very nature can never be rigidly controlled - such as sensitivity training - the inputs can never be truly known to the observer, nor can the initial state of the system he is observing, and for that matter, nor can the outputs. The t-group is no more than a special type of climate which provides the members with the opportunity to experiment for themselves, and to learn from their experience. We cannot predict what they will choose to experiment with; and we cannot control the conditions to make sure they

try out what we want them to - or we would be defeating the very objective of t-groups, viz: the development of choice and responsibility for one's actions. We also cannot predict what they will choose to learn from their own experimentation.

With regard to the "complexity-indeterminacy" concept, Platt demonstrates the unfeasibility of ever checking all the inputs into the human brain because of the immense complexity of the human neuronal network, and because one brain does not have sufficient sensory cells to determine the initial state of all the neurons in another brain. These two conditions of non-observability in the nervous system "make it possible for man to respond to subtle cues, to be consistent, to develop standards and objectives out of his own private experience and insight, to choose, in ways that can never be entirely predicted or determined by other men from their knowledge or manipulation of his material surroundings or even from the most elaborate examination of his brain.

"Of course, even this assurance is not relevant, to the real issue in the problem of 'free will' and 'determinism'. It is still treating the man we are studying - or his brain - as an object of study, that is, as another isolated system. The real freedom of the will that is of concern in religion and voting and love is a matter of your freedom and mine to choose, from the inside, what we do. It has nothing to do with some possible evasion of

determinacy in some object being studied, even if it is the brain of another choosing scientist. Free will is on this side of the barrier between observer and object; determinism or indeterminism is on the other side." (Platt, 1966)

I am well aware that the behaviourist would emphatically deny Platt's use of the concept of free will with regard to religion, voting and loving - and he would use a plausible theory of conditioning to demonstrate the determinacy of such apparent choices. However, Platt's "privacy-indeterminacy" and "complexity-indeterminacy" cannot be denied - and the behaviourist must admit that he cannot predict all the responses of another human being even if he implicitly believes them to be determined.

And when we enter the realm of belief, we automatically enter the realm of values, and here neither protagonist is objectively correct (Abramovitz, 1971). Along with William James, I defend my personal value system by saying "my first act of free will shall be to believe in free will" (James, 1920). And thus, like Platt (1966) I choose to see man as "mysterious and elusive, hedged about with indeterminacies, self-determining and perpetual, a lighthouse of complexity and the organizing child of the universe, one equipped and provided for, to stand and choose and act and control and be."

4. AIMS OF THIS STUDY

In the introduction I have put forward my ideas about the concept of "whole" man, about the difficulties of measuring him in his totality, and about the lack of consistency of the self concept.

Before stating the general aims of this study, I shall discuss two further points - (a) the concept of open research and (b) the place of non-verbal behaviour.

(a) One of the main problems in psychological research is that the experimenter chooses to remain impersonal, to treat his experimental subject as an object to be controlled and manipulated, to keep his intentions a secret from the subject, and to measure only the subject's observable behavioural responses - all in the interests of objective scientific knowledge. Jourard (1968) has pointed out the fallacy inherent in this mode of operation. He maintains that behaviour is not synonymous with being, but is merely the key to being, while it is motives, goals, aims and intentions which give any particular piece of behaviour its meaning. When the meaning of any behaviour is concealed, the behaviour simply is not known by the observer. We cannot make the assumption that the same responses have the same experiential meaning for different subjects.

In general, in an interaction where there is not mutual trust and openness, the "behavior" will attempt to mystify the observer

about his personal way of construing the world. Most of the research into human behaviour is concerned with the determinants of behaviour in various situations. But the object of such research is usually to put the "knower" (i.e. the researcher and whoever is financing him) in a position of power over the ordinary man. The results of research are not generally given to the subject in order that he may use this knowledge to free himself from manipulation by others. Such an approach seems aimed at diminishing man - at robbing him of his human dignity. Most statistical analyses account for, and attempt to eliminate error variance i.e. "that part of the total variance due to anything irrelevant to the investigation in hand that cannot be experimentally controlled" (English and English, 1958) - but this is precisely the uniqueness of each human being. By controlling this out, and dealing only with what our subjects have in common, we have lost our subjects along the way. We are no longer dealing with a reality. Be that as it may, we are still left with the problem that in most research the investigator is not concerned with individual meaning behind action. Kelly (1969) agrees that the experimenter and subject are often engaged in different experiments - for the subject is also always an experimenter. He suggests that the experimenter should subject himself to the same experimental procedure as his subjects, and that the two "experimenters" should collaborate on the data collection. The subject should know

what the experimenter thinks he is doing, and vice versa. "To look only at 'behaviours' is to lose sight of man, and to dismiss as 'too unreliable' what men have to say about what they believed was at stake is to remain willfully ignorant of the experimentation that was actually performed." (Kelly, 1969)

Jourard has made a study of people who have served as subjects in psychological experiments. He has found that subjects are often motivated to take part in experiments because they are paid to do so, or because it is a compulsory part of their first psychology course and they will not receive grades if they do not take part in two research projects. But that is as far as it goes. They are motivated to be present and respond to stimuli, but not to reveal themselves as part of a study into the nature of man. In fact the opposite frequently prevails. Subjects are often aware that the experimenter is lying to them and attempting to mislead or dupe them. They do not trust the experimenter with the result that they often lie in answering questionnaires, or answer randomly just to get it over more quickly. Subjects are often able to see what the experimenter wants (Orne, 1962; Rosenthal, 1963) and are in the position to give it to him if he is liked, or to "foul up" the experiment if he is not liked. Many subjects have said that the experimenter is only interested in their responses, and not in what meaning lies behind them - this valuable data is then given to close friends when the experiment is discussed afterwards, and the really

valuable psychology is lost to the experimenter. Subjects then deliberately refrain from revealing themselves in an impersonal experiment, and often respond not to the stimuli presented, but to the personality of the experimenter. The fact that lie scales and projective tests are used shows that the experimenter does not trust the subject to tell him the truth either. In this atmosphere of mutual closedness and mistrust, how much truth can be revealed? Such a situation need not exist, for many subjects expressed the desire to learn about the determinants of behaviour, but for different reasons. Jourard (1968) quotes one subject as saying "I'd like you to help me gain a better understanding of what has made me the way I am today. I'd like to know this because I want to be more free than I feel. I would like to discover more of my own potentialities. I'd like to be more whole, more courageous, more enlightened. I'd like to be able to experience more, learn better, remember better, and express myself more fully. I'd like to learn how to recognize and overcome the pressures of other people's influence, of my background, that interfere with my going in the paths I choose." He goes on to say that if the experimenter would help him in these ways he would gladly reveal all that was needed. But he would need to trust the experimenter and this would entail establishing a mutual relationship with him and not being treated by him as a useful object.

Jourard finds that the most powerful determinant of self-disclosure seems to be the willingness of the other to disclose himself to the same extent - this he calls the "dyadic effect" in which "disclosure begets disclosure". He quotes several studies where experimenter self-disclosure resulted in greater disclosure from subjects. Thus I agree with him that it is time we changed the status of our research subject from impersonal object to that of valued individual, collaborator and fellow searcher. We must get as much true data from him as we can and discuss its meaning with him and share our results and interpretations with him. Above all, we must let him cross-examine us and get to know us so that mutual trust may be engendered. It is within this framework that this particular research was undertaken.

(b) Non-verbal communication is a fact - we cannot deny its existence, but we are often unaware of its presence.

The importance of non-verbal behaviour has been stressed since the 1950's by researchers such as Hall and Birdwhistell who developed the studies of proxemics and kinesics respectively. Going further back, much of the interest in non-verbal behaviour today can be said to rest on the formulations of two disciples of Freud, Wilhelm Reich and Alfred Adler.

Reich developed the concept of the character resistance which got its special stamp not from its content but from the individual's

specific way of acting and reacting. The resistance or armour served the dual function of protecting the individual from stimuli from the external world, as well as against his own inner libidinal strivings. Analysis of the character resistance takes place by paying major attention to the manner of material presentation by the patient, rather than the ideational content. Such things that are considered significant by Reich (1961) are "the manner in which the patient talks, in which he greets the analyst or looks at him, the way he lies on the couch, the inflection of the voice, the degree of conventional politeness... the how of saying things is as important 'material' for interpretation as is what the patient says. One often hears analysts complain that the analysis does not go well, that the patient does not produce any 'material'. By that is usually meant the content of associations and communications. But the manner in which the patient, say, keeps quiet, or his sterile repetitions, are also 'material' which can and must be put to use. There is hardly any situation in which the patient brings 'no material'; it is our fault if we are unable to utilize the patient's behaviour as 'material'". (From "Character Analysis", first presented in 1927) Reich used direct bodily manipulation to dissolve the character armour rings i.e. the seven bands of tight musculature which constrict the free flow of energy through the body (c.f. the therapeutic techniques of Rolf and the Bioenergetic school of therapy - Keen, 1970).

Elsewhere Reich talks about the dangers of hiding behind verbal communication, and the need for the therapist to be aware that the body never lies. "The patients come to the...therapist full of problems. To the experienced eye, these problems are directly visible in their expressive movements and the emotional expression of their bodies. If one lets the patients talk at random, one will find that the talking leads away from the problems, that it obscures them in one way or another. In order to arrive at a true evaluation, one has to ask the patient not to talk for a while. This method proves highly fruitful. For as soon as the patient ceases to talk, the bodily expression of emotion becomes clearly manifest...These examples may suffice to show that word language very often also functions as a defense; the word language obscures the expressive language of the biological core. In many cases this goes so far that the words no longer express anything and the word language is no longer anything but a meaningless activity of the respective muscles. Long experience has convinced me that in many psychoanalyses of years' duration, the treatment became the victim of this pathological kind of word language. This clinical experience can - and must - be applied to the social scene: innumerable speeches, publications and political debates do not have as their function the disclosing of vital questions of life, but of drowning them in verbiage." (Reich, 1961) The pupil had certainly strayed a long way from the master!

Building on Reich (among others) Hanna (1971) sees man in the 21st century as activating a sensuous, body-affirming consciousness. This will occur because man will have sufficiently mastered his environment to make his pretechnological abstract consciousness no longer necessary or viable. Instead a somatic consciousness will evolve because of man's playful capacity to enjoy his bodily existence in a non-threatening environment, and because if he doesn't turn away from technology towards himself, his technology will destroy his humanness. Something of this prophecy can perhaps be seen in the trend towards Eastern meditation, as well as the sensory awareness exercises of the encounter group.

Alfred Adler in later years also came to place great emphasis on non-verbal behaviour. In his earlier concept of the unity of the personality, Adler believed a single strategy lay behind all the elements of personality - physical movements, mannerisms, the way one spoke, neurotic tendencies etc. However he later came to concede the possibility of a split between the conscious and the unconscious, and valued the signs of the unconscious that could be read from observing behaviour. Dennis (1970) who knew Adler intimately states that in later years he "became less and less interested in what people said and more and more absorbed by their physical movements. The fiction of the life-style - the 'private world', as he called it - became more and more like the fiction of a shadow drama, to the point where he could tell students: 'If we

want to understand a person we have to close our ears. We have only to look. In this way we can see as in a pantomime...' The idea of the internal organs speaking what he called 'organ dialect' was, of course, one of his very earliest conceptions, but his dismissal of words in favour of external gestures, posture, and gait made a physical whole where there had only been an internal half before. Even speech he translated into movement, regarding stammering as a form of physical hesitation. Physiognomy he described as 'movement which has become form', and to lay a patient on a couch struck him as a dreadful mistake, since it deprived the psychiatrist of everything but the patient's untruthful words. Here again...he was obliged to value the 'unconscious' a great deal more highly than he usually did, in that he infinitely preferred the veracity of the unconscious action to the fiction of the spoken word."

In more recent years psychologists have become increasingly aware of the importance of research into non-verbal behaviour. Mehrabian (1968) maintains that 93% of communication is non-verbal. His ingenious research has shown that a total message is made up of 7% verbal cues (semantic content) + 38% vocal cues (intonation, pauses, errors etc.) + 55% facial expression. Language can be used to express anything whereas non-verbal communication is generally limited to the expression of emotion. Some of these non-verbal behaviours are touching, facial expression, tone of

voice, spatial distance, posture, degree of relaxation, rate of speech, number of speech errors, eye contact etc. While we may be sure about the message we pick up, we may not always be conscious of which cues we are attending to. There is often a large discrepancy between the verbal content of a message and the non-verbal communication, particularly with regard to verbal and vocal communication. An example of this would be sarcasm in which the verbal message is usually positive, while the vocal message is negative.

We are also not always aware of the non-verbal messages we are emitting, and yet they are generally closer to the truth of how we feel than what we actually say. Thus becoming aware of our non-verbal behaviour will enable us to send more congruent messages i.e. messages with words and non-verbal signals in closer harmony.

Gunther (undated mimeographed paper) maintains that people are desensitized to life. Their emotions are inhibited because of chronic muscular tension, and life is fragmented and categorized through the misuse of language, for conceptualizing filters off the reality of experience. They thus react to new events in learnt, habitual and stereotyped ways - "rather than being in contact with what is, they continually operate from a frame-of-reference of how things were, how things should be, how they would like them to be."

Gunther builds on Reich's concept of "body armour" (Reich, 1961; Rycroft, 1971) i.e. excessive muscular tension used to avoid intensive excitement and overwhelming emotion. He uses a series of exercises which he calls "sensory awakening", which lead to heightened awareness, contact and experience by temporarily relaxing the defences. "Sensory awakening" focuses on simple bodily functions such as relaxation, breathing, listening, movement, and touch. Attention is thus distributed throughout the organism instead of being localized in the intellect. The result is that the individual becomes aware of tension and learns how to let go. In true relaxation only those muscles specifically needed for any activity are utilized. In our "normal" state of hypertension an enormous amount of energy is taken up in useless muscular tension, and this energy is released with proper relaxation. Sleep and fatigue are merely the polar opposites of hypertension; relaxation is aliveness.

In another publication, Gunther (1968) maintains that children are naturally sensitive, but that we teach them to stress cognitive and motor functions, and thus we desensitize them - "we teach them non-sense". This "senselessness" gradually leads to loss of feeling, inhibition, alienation, depression, anxiety and deadness. Research has shown the disorienting and disassociating effects of total sensory deprivation in a relatively short period of time. Babies experience in a holistic fashion using all five senses. As

they grow older, we encourage specialization of the senses, with sight becoming the most dominant. But seeing alone creates division - the "seen" becomes the object out there instead of part of our total experience. We fail to use our other senses in a balanced way: we listen only to content so do not hear the sounds of nature continually present; we lose our sense of taste because of the preponderance of pre-cooked, canned, frozen and pre-packed foods; we try to eliminate smell from the environment; and we scarcely ever touch. Research into the lack of physical contact with infants has revealed the disastrous and irreversible effects of this behaviour. We teach children not to touch themselves or objects in their environment. As they grow older we stop touching them. Gradually we put each other at arm's length and through this we lose touch with our own physical bodies.

Our language is peppered with body references that have literal meaning - uptight, down at mouth, a pain in the neck, stiff upper lip, unable to stomach something, getting something off one's chest, being depressed (i.e. pressing against the self instead of letting go) etc. He stresses that we must learn to tune into the language of our bodies for there are important messages to be heard, and the body never lies.

"there's nothing special

about sensory awakening
about you

except

that you live on a big ball
in the midst of space

that you can see, hear

now
touch, taste, smell

flowers

sun, run, walk, sit, stand,
stretch, talk, sleep,

skin
feel
full

love
this is your birthright

because

its enough
to be alive
to see the sea
the sky and
watch the changes
to eat talk
joke and create
love feel
the air ground
sun yourself
and not
have to
be somebody"

(Gunther, 1968)

Some writers (Ekman and Friesen, 1968; Fast, 1970; and Mehrabian 1969a, 1969b, 1970) stress the message-sending aspect of kinesics (the science of body language) while others (Gunther, 1968; Lowen, 1958; Mill and Ritvo, 1969; Pessó, 1969) emphasize the experiential and freeing aspects of bodily awareness. They see non-verbal exercises as enabling the individual to get in touch with his whole being by using all his senses - and through this deeper experience, to release and utilize unlimited creative potential. Pessó (1969) says that use of non-verbal techniques "provides a means of experiencing more of one's 'organic' self as a living, moving organism and not only as a thinking, conceptualizing, verbalizing being". Schutz (1967) uses non-verbal exercises to facilitate functioning at the four levels of body, personal functioning, interpersonal relations and organizational relations. Mill and Ritvo (1969) see non-verbal techniques as "useful to gain physical release for emotion, to demonstrate and give overt expression of feelings, and to reduce inhibitions or break down dysfunctional barriers to participation in a greater than usual range of life experiences". It is generally understood by researchers in sensitivity training that effective change and growth must occur from within the individual. Non-verbal experience is very much a "within" experience.

Tactile communication is generally considered a very important form of non-verbal communication, particularly as in our society

touch is generally assumed to occur within the context of sexual encounter. The resulting fear of such contact results in it being a little explored form of communication outside this context. Frequently one of the most important things people learn from non-verbal exercises is that contact with others need not be sexual, but can be used to communicate many other important emotions. Often contact with a same sex member is feared even more than with an opposite sex member because of the threat of homosexuality. It is heartening when participants discover that it can be pleasant, comforting and non-threatening to be in close physical contact with others.

Most researchers are agreed on the necessity for careful selection of non-verbal techniques and for very sensitive timing in introducing them. There is divided opinion on whether the group should reflect on and discuss their experiences after the non-verbal exercises. The majority of writers seem to feel that this "processing" is the most important part of the exercise since only in verbalizing can the participants share their individual meaning of a common experience. Other writers feel that attempting to discuss these experiences can only destroy them. In principle I am in agreement with the latter writers, but for practical purposes I feel that it is important to discuss individual reactions. I have frequently found that members of a group who have been deeply moved by an experience have assumed that the whole group has felt the same

way, and have been very surprised to hear some members express neutral, and others negative reactions to the exercise. Mill and Ritvo (1969) maintain that novelty is the most potent value of non-verbal exercises i.e. that the first encounter with them is the most powerful source of learning.

Techniques of body awareness are frequently being included in the psychotherapists armamentarium - particularly therapists within the existential orientation. Examples are the techniques set out by Corlis and Rabe (1969), Gestalt therapy (Perls, 1969a) and Gendlin (1963, 1969).

Many of the non-verbal techniques used in Bioenergetics (Lowen, 1958) and Psychomotor Training (Pesso, 1969) deal with emotional problems of great depth, and allow the expression of any emotion through specific exercises. The results tend to be cathartic and guilt-relieving.

I did not attempt any such activities but restricted the use of non-verbal techniques to three main classes:-

- (a) Self-awareness - knowledge of one's own body
- (b) Awareness of the environment
- (c) Interpersonal awareness

I anticipated that non-verbal techniques would facilitate group interaction in that (i) they provide an immediate barrier of acute embarrassment which has to be discussed and broken down and

(ii) they provide some sort of structure for immediate discussion. While they undoubtedly play a big part in expanding sensory awareness (functions (a) and (b) specifically), I anticipated that function (c) would be hastened by their use, but that it would be possible to reach the same state of interpersonal interaction without them. Furthermore, I posited that because it would be more difficult to reach this stage without the facilitation of non-verbal techniques, the results might be more worthwhile and more permanent. Since it was not possible in the time allotted for this study to carry out any follow up interviews, this last hypothesis was not tested. I am suggesting at the outset that non-verbal exercises carefully chosen and timed, will prove a useful adjunct to direct discussion in a t-group, but that they are not essential to basic encounter.

Thus the main aims of this study are:-

1. To see if there is such a thing as a consistent self-concept which is measurable.
2. To see if there is such a thing as a consistent ideal-self concept which is measurable.
3. To see if there is any convergence in the measurements of self and ideal self after eight three hour sessions of sensitivity training.
4. To see if the concept of core personality construct is a meaningful one, or whether it changes radically after sensitivity training.

5. To see if the concept of ideal core personality construct is a meaningful one, or whether it changes radically after sensitivity training.
6. To see if there is any convergence of actual core construct and ideal core construct after sensitivity training.
7. To see if there is any ability after sensitivity training to have insight into other members' self-concepts, attitudes, motivations and feelings about life in general as measured by:
 - a) Assessment of others' constructs
 - b) Assessment of others' TAT stories
8. To see if the use of non-verbal exercises has any beneficial effects on 3, 6 and 7 above, as compared to direct verbal encounter without such exercises.
9. To see if it is feasible to do completely open research, i.e. where the subjects know exactly what is happening to them, what the research hypotheses are, what the attitudes and expectations of the experimenter are - in fact are not duped in any way, but receive honest answers to any questions they may ask.
10. To see if an informal assessment of the training group's effects on the individual are in line with the objective measurements obtained.
11. To see whether sensitivity training can have any beneficial effects on an ongoing student group viz:
 - a section of the Abnormal Psychology Honours class - as measured solely by individual informal assessments.

Egan (1970) states that "while there is a good deal of talk about the non-verbal dimensions of sensitivity training, and even though many

laboratories use non-verbal exercises in group interaction, I know of no systematic study of this phenomenon". It is hoped that this study will be a beginning contribution to this void.

Hypothesis:

There will be a greater difference than could be expected by chance in changes in self-concept and insight into others, between groups engaged in discussion plus non-verbal exercises, and discussion only.

Null Hypothesis:

There will be no difference greater than could be expected by chance in changes in self-concept and insight into others, between groups engaged in discussion plus non-verbal exercises, and discussion only.

5. SURVEY OF THE LITERATURE

The t-group had its birth at Bethel, Maine in 1947. Since that time, much of the research orientation with regard to t-groups has come from the Bethel laboratories and their offshoots, known as the National Training Laboratories (NTL). The character of these groups has been largely organizational as they were frequently concerned with industrial systems, business management and educational organizations. However the basic ideas, techniques and aims have spread far beyond organizational concerns and have permeated the needs of personal growth. The result is some 108 growth centres in North America alone. The first and most famous of these is the Esalen Institute at Big Sur in California. Other well known centres are Kairos, Oasis, Aureon, Kopavi, Shalal, etc. The latter centres are not basically research-orientated but experience-orientated, and the literature that has emanated from them has consequently been in the nature of clinical or impressionistic observations, personal documentations and thoroughly subjective assessments (Gustaitis, 1969; Howard, 1970; Murphy, 1967; Schutz, 1967; Wright, 1971). It is my contention that these impressions are at least as (if not more) valid than the research results which are reported in journals of experimental psychology, for the latter tend to fragment the experience in order to isolate, control and measure certain variables that may in fact be entirely irrelevant to the individual's

own perception of the experience. However I shall concentrate here on the evidence obtained from research, in an attempt to survey the aims of most t-groups and some of the possible factors operating in their efficacy. The studies cited are all quoted in Stock (1964) and Gibb (1971) unless otherwise stated.

Gibb differentiates nine different forms of human relations training with slightly differing aims and definitive characteristics. The separation is somewhat arbitrary as many ongoing groups overlap the categories mentioned, and many fail to distinguish between the terms as he has used them. The nine methods are tabulated as follows:-

Treatment Designation	Central Aims	Definitive Activities or Characteristics
1. Creativity-Growth	Creativity, Awareness, Releasing Human potential	Induced experiences designed to expand human awareness
2. Marathon	Personal growth, Greater capacity for being intimate	Uninterrupted interpersonal intimacy
3. Emergent	Personal growth, Group growth	Absence of leader, non-programmed, unpredictable emergent activities
4. Authenticity	Openness, Authentic encounter	Interventions and experiences focused on openness and consonance
5. Sensitivity	Personal competence, Group effectiveness, Organizational effectiveness	Focus on here-and-now experiences, and on group processes

Treatment Designation	Central Aims	Definitive Activities or Characteristics
6. Programmed	Personal growth and/or competence, Group effectiveness, Organizational effectiveness	Experiences initiated and/or directed by absent leaders
7. Micro experience	Interpersonal skills, Group effectiveness, Organizational effectiveness	Limited time (2 to 20 hours; 1 to 2½ days). Restricted depth
8. Inquiry	Skills of inquiry, Group effectiveness, System effectiveness	Data-gathering, quasi-structured experiences. Focus on explicit and predictable individual & group learnings.
9. Embedded	Team effectiveness, Organizational effectiveness, Problem-solving skills	Training experience embedded in sequential & continuous organization - based program of inputs, data-gathering & experiences.

Most of the experimental evidence cited has come from research into sensitivity training as begun by NTL, while a little has come from research into programmed groups, and groups embedded in educational or industrial systems.

Categorizing is abstracting, and whilst giving a useful over view cannot really inform us about what actually occurs in any group. Even a full-length video-tape recording of every session would fail to give a real flavour since as observer we must feel differently from participants - and no two participants will be having the identical experience anyway. It is thus probably impossible to

objectively study exactly what occurs in t-groups, but this does not mean that we should not attempt to approximate the truth by examining segmental (and thus partially false) sequences. In much the same way research in clinical psychology and psychiatry has progressed, while at the same time we can never be sure exactly what is happening between patient and therapist.

Gibb distinguishes between training-groups and therapy groups along the following seven continua: In t-groups

- "1. The focus is more upon analysis of here-and-now data perceptually available in the group rather than upon historical data or organizational or family life.
2. The focus is more upon personal growth and increased human potential than upon remedial or corrective treatment.
3. The focus is more upon the available interpersonal data than upon analysis of unconscious or motivational material.
4. The focus is more upon group processes, the functioning of the group, and the intermember interactions than upon leader-member relationships.
5. The focus is more upon trying out of new behaviour in the training group than upon achieving new insight or new motivation.
6. The immediate and primary intent of the leader is to improve effectiveness or change behaviour of normal people in the organizational or natural-group setting, rather than to relieve distress or to change personality or character structure.

7. Participants usually see themselves as normal people attempting to function more effectively at the inter-personal level, as group or organization members rather than as sick people seeking treatment to relieve suffering." (Gibb, 1971)

The main difference between learning in the t-group and traditional education involves the absence of the didactic approach which aims at giving information rather than changing behaviour, and the presence of an intensive emotional experience.

Stock (1964) cites studies concerned with the structural development of t-groups. Very generally, groups can be seen to proceed from an initial unstructured, floundering experimentation to the emergence of some kind of functional structure within which authority and intimacy relationships are explored. Back (1948) using a modified interaction process analysis studied the development of two t-groups. He found similarities in the structures developed, but very different processes involved in reaching them. Horwitz and Cartwright (1953) in developing a group TAT, found a definite relationship developed between group cohesiveness and productivity. They found that the various relationships which emerged could not be clearly seen before three weeks of daily interaction. Stock and Ben-Zeev (1958) found four phases of group development with respect to changes in relationship of work to emotionality. The first phase consisted of flat or excited affect and emphasis on establishing work goals and procedures; then the task was elaborated and carried

through without noticeable affect; thirdly intense feeling was expressed while creativity remained high; finally the work level remained high but expression of affect dropped markedly. Hill (1955) was unable to replicate these phases in a similar study. Bennis (1956) tested the hypothesis that groups move from a concern with authority to a concern with intimacy (c.f. Schutz group processes of inclusion, control and affection). He found that only one of the six groups he studied showed this simple two-phase structure, the others shuffled continuously between the two concerns. Norfleet (1948) found that mutual sociometric choices tended to increase as the group developed, while studies by Bennis et al (1957) and Lieberman (1958) found that group norms as regards behaviour tend to be established early in the group life and to persist throughout the duration of the group.

Four other studies of the developmental sequence of groups not mentioned by Gibb or Stock are those of Day (1967), Kaplan (1967), Rogers (1967) and Tuckman (1965). Tuckman sees two parallel forms of development in the group - the stages of interpersonal growth and the stages of task behaviour. The four stages of group structure are testing and dependence, intra-group conflict, development of group cohesion and functional role-relatedness, while the four stages of task activity are orientation, emotional response to task demands, discussing oneself and others, and insight. Rogers (1967) in a descriptive study, mentions the following fifteen stages of

group development: milling around, resistance to personal expression or exploration, description of past feelings, expression of negative feelings, expression and exploration of personally meaningful material, expression of immediate interpersonal feelings in the group, development of a healing capacity in the group, self-acceptance and the beginning of change, cracking of facades, giving and receiving of feedback, confrontation, a helping relationship outside the sessions, the basic encounter, expression of positive feelings and closeness, and finally, behaviour changes in the group.

Day (1967) sees five basic developmental processes which occur in most groups viz: an opening period of fantasied familiarity with other members, followed by transient victimization and scattered scapegoating, followed by more focused victimization of any unusual member, which then leads to exaggerated perfect unity, culminating finally in individualization i.e. a more realistic appraisal of the self and others.

Kaplan (1967) studied a psychiatric residents t-group and a patient therapy group - the two being involved in that the residents watched the weekly therapy sessions through an observation mirror. He found many parallel processes occurring in both groups and frequently observation of some process in the therapy group led directly to examination of their own behaviour in the t-group and the recognition of similar processes. This would seem to be an extremely useful technique for training future therapists. Similar to Schutz's three phases of group development (inclusion, control

and affection) Kaplan found the phases of dependency, power and intimacy occurring.

In summary, the evidence with regard to phases in group development is rather sketchy, but suggest that groups tend to work towards a balance between concerns with work and emotionality, or task and maintenance. However, the process of each group seems to be highly individual.

Gibb (1971) deplores the lack of substantial evidence in this area. He states that "what we seem to have are some promising theories, some meager data, and some methodological innovations. We do not as yet have adequate tests of the theories of group growth". However, he suggests that there is some empirical evidence with regard to certain selective aspects of methodology viz: a) group composition, b) the centrality of the feedback process, c) trainer style, and d) duration of training.

a) Group Composition:

The two main points of view are directly opposing ones: on the one hand the assumption is that the more heterogeneous the composition of the group, the more the learning opportunities are multiplied. On the other hand it is assumed that the more homogeneous the group, the more similarities will facilitate communication, and transfer of learning to the back-home situation. Gibb and Gorman (1954) studied the effects of induced polarization in groups (as compared with homogeneous groups) on defensive behaviour and

perceptual accuracy. They found that the polarized groups expressed significantly more defensive behaviour and perceived significantly less accurately on the dimension tested.

Studies by Hill (1955) and Stock and Hill (1958) demonstrated that differences in group functioning may be related to differences in group composition. Two groups were constructed on the basis of members' self-description - one group of similar perceptions, the other of widely disparate perceptions. The first group found that they had enough in common to find effective ways of dealing with each other. The second group was composed of three incompatible sub-types who were unable to reach a working consensus.

Gradolph (1958) similarly found that homogeneous groups were more likely to behave in ways that directly expressed the emotional orientations of the members, whereas groups composed of two different "types" find it harder to reach common ways of approaching tasks.

I would suggest that learnings that occur in a heterogeneous group who have difficulty reaching consensus are likely to be far more revealing and valuable, than those in which like members carry on in their normal emotional orientation. The latter are also less likely to learn to accept differences of viewpoint without rejecting the individual expressing them. Harrison (1966) suggests that learning occurs when inconsistent or confusing events occur, causing individuals to expand ways of perceiving each other. He

posits that the dissonance situation should not be too overwhelming if learning is to occur. Lieberman (1958) studied the presence and absence of five emotional behaviours, pairing, fight, flight, dependency and counter-dependency. He concluded that a variety of kinds of affect in certain proportions is necessary to group functioning; and that when certain expressions are missing, members deal with the imbalance by attempting to modify their habitual behaviour. Stock and Luft (1960) interrupted ongoing t-groups at Bethel and regrouped members into three experimental groups - those with preferences for a high degree of structure, those preferring a low degree of structure, and a group made up of equal numbers of both. Findings were that group (i) were almost totally content-oriented but were very pleased with their progress; group (ii) were almost totally process-oriented and eventually began to stagnate; group (iii) had little tolerance for the constant conflict aroused. It was suggested that as group (ii) were functioning within the prevailing cultural ethos of Bethel, viz: little structure, they had less opportunity to learn than those forced to function at odds with their own choices.

These findings suggest that group composition (based on certain personality factors) is an important factor in the character of group interaction. Dichotomous groups seem to be less efficient than those where there is a healthy balance of differing affect expression. Homogeneous groups that are part of a larger

organizational network i.e. team training, seem to be effective because the learning has the opportunity of being extended to the normal work situation. Research into just what personality factors are most relevant has been largely neglected, although Mathis (1955) found that tendencies towards flight, dependency and immobilization militated against trainability, and subsequently developed a trainability index using such measurements. Watson et al (1961) found individual expectations an important factor in what was learnt, retained and transferred to other situations. In general, a positive attitude towards the group prior to training, went with high readiness to learn, to describe jobs as having great change potential, and the ability to formulate clear objectives. Those with negative or indifferent attitudes prior to the group, said they had made little use of techniques on returning home, and had not increased in self-confidence or understanding.

Miles (1957) conducted a very complex study based on the hypothesis that the person who gains from a t-group goes through four successive stages - desire for change, unfreezing of old behaviour patterns, involvement in the group, and clear reception of feedback. He felt too that the personality factors of ego-strength, flexibility and need-affiliation were necessary to facilitate these steps. He found that desire for change was not related to gain from the experience, but the other three factors were significantly related to change - while the three personality factors were only indirectly related to change.

b) Centrality of the Feedback Process:

Several studies have pointed to the importance of both feedback and role-playing in the learning experience. Lippitt (1959) found that thirteen out of fourteen members who received feedback from the group about how they would like them to change, changed in that direction. Only eight out of fourteen who received no feedback changed. Lot et al (1954) and Gibb et al (1955) found that feeling-oriented feedback resulted in favourable attitudes towards the group, a high level of aspiration for the group, greater expression of negative feelings increased task efficiency, less defensiveness and increased participation in the group. It was also found that persons given positive feedback performed better with regard to task efficiency, than those given negative feedback.

Gibb and Platts (1950) and Gibb (1952) found that role-playing plus feedback was more effective in increasing self-insight than either alone, while groups receiving neither showed no change. Miles (1958) found that strong negative feedback was more effective in inducing change than either positive or neutral feedback. French et al (1966) attempted to specify the conditions under which feedback is optimal. They found that an individual's self-identity is influenced by feedback from other group members; that the more feedback received, the greater the change in identity; and that the more the individual is dissatisfied with his self-perception, the more likely he is to change it.

c) The Role of the Trainer

There has not been a great deal of research in this obviously important area viz: the range and character of trainer styles and how they affect group processes.

Deutsch, Pepitone and Zander (1948) utilized an in-depth clinical study of a single trainer relating his personality characteristics to his training philosophy, his goals and his behaviour in the group. Until 1965, no other direct studies on the role of trainer were made, although several investigators had incidental findings in this area. Back (1948) found that the trainer's behaviour, particularly his expression of affect, may serve as a group model. Hill (1955) and Stock and Hill (1958) showed that trainer's affiliation with one sub-group hampered his efforts to unite it with the warring faction. Lieberman (1958) and Stock and Luft (1960) found that trainers tended to push behaviours that were missing in the group, beyond their natural inclination.

Powers (1965) found that homogeneous matching of trainer orientation and trainee behaviour style made for more effective training. Peters (1966) found that members' self-concepts measured on semantic-differential scales, tended to converge during group sessions with both the trainer's concepts of them, and his self-concept. Psathas and Hardert (1966) analysed seven t-groups and found that trainers' interventions carried implicit messages about what group norms should be established. Culbert (1968) found that trainer

self-disclosure is a significant factor in the group process. High self-disclosure on the part of trainers seemed to lead to more interrelationships among group members, while low self-disclosing behaviour by the trainer seemed to lead to more member-trainer relationships. Culbert suggests from his data on early and late self-disclosure by trainers, that the most effective participation is likely to occur where the trainer begins with a high rate of self-disclosure and gradually becomes more selective as the group progresses.

d) Duration of Training

It seems that both duration and concentration of sessions are important aspects of effective training. Evidence from four studies (Gibb and Gibb, 1968; Harrison, 1966; Khanna, 1968; and Schutz and Allen, 1966) suggests that training time may produce an accelerating effect so that learning tends to increase after the group terminates. They suggest that short-term groups - in particular those with spread-out sessions - may not allow the critical point to be reached where this acceleration begins. Thus changes not integrated by members into their behavioural repertoires will tend to be rapidly lost.

In summary then, it seems that more effective learning occurs in groups of longer duration than in short-term groups. Bunker and Knowles (1967) found that three weeks of laboratory training was

superior to two weeks of training in producing behavioural change. It is also suggested that continuous time (allowing for more intensive experiences) is more effective than the same amount of time spread out over longer periods of time.

The General Effectiveness of Sensitivity Training

Gibb (1971) finds that the aims of sensitivity training as discussed in the literature fall into six main categories. Research of the effectiveness of training groups will be briefly reviewed under these six headings:

a) Sensitivity:

This includes inducing greater insight into the self and into the feelings and perceptions of others. Sensitivity is divided into two processes, the input being greater awareness of others, the outputs being transparency, disclosure, authenticity, spontaneity and availability of self. The majority of research on sensitivity has been concerned with the input processes. The term sensitivity-training was first used by Bradford, Gibb and Benne (1964) to apply to those human relations groups where emphasis was on the observation and feedback of group processes and accuracy in perceiving social interaction. Kelley (1948) did the first doctoral dissertation in sensitivity training in an attempt to see what determined first impressions and how stable they were. He found that changes in the perception of trainers were related to the trainer's assertiveness and his ability to meet group needs.

Smith (1966) apparently demonstrated that understanding and predicting feelings and responses of others could be improved by aiding development of more realistic subcultural stereotypes, or more consistent response sets. This type of research seems strangely at odds with the humanistic perspective set out in the introduction of this thesis, for it seems to be advocating the fragmentation of man, abstraction of certain characteristics in order to predict behaviour (instead of Taoistic experiencing, letting be), and a rigid, consistent set of actions rather than spontaneous reactions to the ongoing experience. Perhaps this is why Gibb suggests that demonstrated gains in research on the influence of sensitivity-training on people and processes are often false, and are functions of methodological artifacts and statistical errors. In the present framework, such findings which rely on part-functioning of the organism would seem to be functions of the dissecting tools used. Of the seventeen studies of this nature that Gibb reviews, fourteen showed significant increases in sensitivity and three (Bennis et al, 1957; Gage and Exline, 1953; Wedel, 1957) reported no change; but the suggestion is that great caution is needed in interpreting these results. Lohman et al (1959) reported increase after training in ability to predict leader's answers on a personal profile, but members repeated the same test, and were not compared with a control group. Sikes (1964) found a significant difference between abilities of trained group members and a control group in predicting responses of other members in a discussion group, but

was unable to confirm his results in a second study.

With regard to sensitivity to group processes rather than to member responses, findings seem more substantial as evidenced in studies by Bass (1962), Miles et al, (1959) and Oshry and Harrison (1966). Sensitivity in the following areas has been found to occur after training: seeing other members in more interpersonal terms (Harrison, 1962); increased sensitivity towards social factors in the interpersonal relationship (Kelley and Pepitone, 1952); greater sensitivity towards affective as opposed to cognitive states (Ford, 1964); more sensitivity towards social factors in the work situation (Blansfield, 1962); and greater frequency in using interpersonal concepts in describing associates (Harrison, 1966).

With regard to learning greater sensitivity towards the self, Wedel (1957) and Dietterich (1961) found no significant change in members' ability to predict how others see them after training. However, Burke and Bennis (1961), Carson and Lakin (1963) and Gibb (1952) all found significant increases in members' ability to predict how others saw them. Other significant findings with regard to greater self-insight were reported by Blansfield (1962), Clark and Culbert (1965) and Valiquet (1964). Of particular importance was Culbert's (1966) finding that training increased awareness of one's own responsibility for one's interpersonal problems. Bunker (1965) found significant differences between trained and control groups with regard to increased openness and lessened rigidity. However, Gibb

points to serious methodological flaws in that the raters knew to which group each ratee belonged. Greater openmindedness was found as a result of sensitivity training by Haiman (1963), while Bunker (1965) and Oshry and Harrison (1966) found that people who benefit most from t-groups are those who are most open-minded and able to express feelings.

With regard to the output process in sensitivity, very little experimental work has been carried out. Bunker (1965), Gold (1967) and Massarik and Carlson (1960) all failed to find a significant increase after training in sensitivity output (disclosure, transparency, authenticity etc.). This is an obvious area for further exploration.

b) Managing Feelings:

This aim is defined as awareness of feelings, owning of one's emotions, consonance between feelings and behaviour, integration of emotion into other life processes, and clear expression of feelings.

It is generally felt, and has been fairly well substantiated, that emotions are the most salient stimuli in t-groups (Bunker and Knowles, 1967; Harrison, 1966). The question most frequently asked is whether the intense emotions aroused are productively integrated into general behaviour and richer living. Ben-Zeev (1958) was able to predict certain conditions under which positive emotional expression will be expressed and when it will be

inhibited. Lieberman (1958) demonstrated that emotional behaviour changes tended to occur most frequently when the individual's predispositions were contrary to the prevailing group ethos. When these were in line there was little motivation to alter emotional behaviour. Bass (1962) assessed mood changes five times during a ten day training period by getting members to check adjectives designating nine different moods. He found significant trends in development of four of the moods, viz: increase in depression and concentration, and decrease in activation and scepticism. Most of these studies however lack adequate controls, and the general effects of test administration, training intensity and passage of time on management of feelings has not been satisfactorily demonstrated. Gibb et al (1955) showed that defensive feelings (i.e. inadequately managed feelings) are associated with task efficiency in interdependent situations. Gibb and Gibb (1952) demonstrated that experienced observers rated unknown trained subjects as having better emotional adjustment than untrained subjects in a test work group. And Argyris (1965) noted that trained subjects were rated higher on the tendency to own their own feelings than control members were.

Gibb (1971) maintains that evidence from these studies makes it highly probable that a necessary step in personal growth is availability of one's own feelings to oneself, and ability to express them in relevant interaction.

c) Managing Motivations:

These aims are seen as inner-directedness, greater energy level, self-actualization, becoming, awareness of one's motives, clarity in communication of motives, and choice, commitment and responsibility. There is some evidence that members involved in human relations training develop a greater feeling of self-determination and responsibility for their own situations. Much of the work in this area has been carried out in organizational research since business management is naturally interested in motivational changes in work. Kassarian (1965) found no significant differences on a scale of inner and outer directedness after training; while Boyd and Elliss (1962) in assessing the degree to which individuals assumed responsibility for their work situation, found both increase and decrease in personal responsibility to be associated with on-the-job changes under different conditions, viz: position in the organizational structure.

Griener (1965) found a twenty-four per cent increase after training in the number of supervisors who described their groups as highly motivated towards greater effort, while supervisors tended to initiate more activities and take greater risks. Most important was a change in attitude from top management towards greater acceptance of new ideas from subordinates. Byrd (1967) was able to encourage greater risk-taking and self-determination by the use of a "non-group" in which each member was maximally on his own and responsible for

his own learning.

d) Functional Attitudes towards the Self:

This includes self-acceptance, self-esteem, congruity of actual and ideal self, and feelings of confidence about the potentially positive outcome of training. Changes in attitude towards the self, particularly in congruence between self and ideal-self concepts, have been cited by many investigators as the primary change after the t-group process. The studies cited by Gibb showed that growth toward congruence occurs because of increased positive evaluation of the self. I would consider that such convergence occurs because of changed ideal-self values as a result of training.

Gassner et al (1964) while finding significant differences in congruence of self and ideal-self concepts after training, found the same occurrence in the control group. Burke and Bennis (1961) also found a significant move of self-concept towards ideal-self concept, as well as increased similarity between the way members saw themselves and were perceived by other members. However they failed to use a control group for comparison of the measures.

Earlier Bennis et al (1957) and Lohman et al (1959) could find no significant differences in congruence and self-acceptance after training.

On the more positive side, in more adequately controlled studies Bunker (1961) and Peters (1966) both found a significant convergence of self and ideal-self concepts after training. Other

investigators, Bunker and Knowles (1967), Clark and Miles (1954) and Zimet and Fine (1955) all found an increase in positive attitude towards the self after training. Sherwood (1962, 1965) threw some light on the dynamics of change in self-concept. He showed that self-concept is partly dependent on an individual's subjectively-held idea of how others perceive him, which he calls "subjective public identity", which in turn is a function of objective public identity. The more importance attached to the peers, the more they become involved in the group, and the more feedback occurred - the more important this data became. Stock (1952, 1958) found that she could not generalize about changes in content of self-perception after training, but she stated that change in self-concept may be an important mediator of other changes during training. She found that individuals with unstable perceptions of the self tended to gain most from the group experiences in terms of greater changes in behaviour. She assumed that they were more motivated to use the group as an opportunity to resolve some of their inconsistencies and conflicts. An alternative interpretation might be that it is the individual with a flexible self-concept that can tolerate inconsistencies and contradictions, who is freer to experience his whole environment and thus displays a greater variety of behaviours.

e) Functional Attitudes towards Others:

This is seen as decreased authoritarianism, greater acceptance of others and less need for structure and control. Gibb (1971)

reports ten studies showing significant trends towards more democratic and participative, and less authoritarian attitudes:

Argyris, 1962; Blake and Mouton, 1966; Bowers and Soar, 1961; Dietterich, 1961; Gassner et al, 1964; Seashore, 1955; Spector, 1958; Taylor, 1967; Wedel, 1957; Zimet and Fine, 1955.

Other studies showed that greater self-acceptance was related to greater acceptance of others after training (Rubin, 1967a,b).

Haiman (1963) found significant increases in positive attitudes towards open-mindedness after training; Ford (1964) found that feelings were valued more than thoughts after training; Smith (1964) found greater congruence between own behaviour tendencies and those desired in others after training. Four studies (Beer and Kleisath, 1967; Kassarian, 1965; Kernon, 1963; Zand et al, 1967) either showed no significant changes in attitudes towards others, or failed to use adequate controls.

f) Interdependent Behaviour:

This is defined as the ability to work as part of a team, and the realization of mutual needs between people. There seems to be a fair amount of evidence that training results in improved communication and interdependent behaviour. Bunker and Knowles (1967), Friedlander (1967), Gibb (1952), Gibb and Gibb (1952) and Sikes (1964) all report significant increases in interdependence with regard to work efficiency. Geitgey (1966) showed that caring behaviour on the part of nurses increased significantly after training.

An important finding by Argyris (1962) was that the significant changes in interdependence found after training tended to wear off after six to nine months, though this happens less frequently when training is embedded in the work organization, and when booster groups are given at various intervals.

Another important finding reported by Boyd and Ellis (1962) and Underwood (1965) is that there is a significant difference in both positive and negative changes in behaviour after training. Negative behaviours may be defined as those which run counter to the norms or authority of the organization concerned. It seems that "unfreezing" of old, rigid styles of behaviour will be beneficial to individual growth but may militate against organizational functioning. This is not always so however, as shown by Clark and Miles (1954) and Miles (1965). The latter study showed continued changes in interdependent behaviour, communication, group problem-solving skills etc. eight months after a training programme.

The review literature abounds with criticisms about the methodological flaws inherent in these studies, flaws such as inadequacy of theories of training and lack of cross-fertilization of theory and research; lack of adequate designs and imprecise measuring tools; lack of adequate control groups, in particular failure to match with the experimental groups on the motivational variable (Gibb, 1971). Stock (1964) maintains that many of the studies discussed used questionnaires as a form of measurement and found that personality

seemed more related to the ways in which people responded to questionnaires than to their behaviour in the group or to later applications of learning, e.g. a desire to please might lead to positive answers while a tendency to be critical might result in negative answers. However this does not necessarily mean that no learning has taken place - she goes on to say that "some of the most important changes may not show in behaviour and therefore may not be visible to others". (Stock, 1964)

6. SELECTION AND ASSIGNMENT OF SUBJECTS

In order to solicit volunteers for this study I requested permission from the lecturers concerned to address the students attending Courses I, II and III in Psychology at U.C.T.

I informed these students that I was undertaking some research in the Psychology Department which might be of interest to some of them. They were asked if they were familiar with the terms "Sensitivity Training", "t-groups", "Encounter Groups", "Human Potential Movement", and were then very briefly told about the "third force in Psychology", viz: Humanistic Psychology and its particular view of man as having the freedom to determine his own life, to choose his actions in full consciousness, and to be responsible for his own actions. And further, that within this framework groups had been set up in which people explored their own worth and potential and that of others. Emphasis was put on openness and authenticity in human relationships as opposed to the shallow relationships which seem to be a result of the mechanical view of man. The results of these groups seem to have been rewarding for the participants in that they learnt the effects of their behaviour on others and to be more sensitive to the needs of others.

The students were informed that I intended running groups such as those mentioned in the Psychology Department, and that they were

invited to apply for membership. It was stressed that while these were not therapy groups (and that we were requesting that anyone with deep emotional problems should not apply) the results of these groups do tend to be therapeutic. The sessions were not always fun however, and could be quite painful, but we hoped they would never be destructive.

It was also stated that although these groups were usually run in a cloistered situation where the whole group lived together for a period of time ranging from a weekend to several weeks, this was not practical in this setting, and each group would meet once a week for 3-4 hours for a period of eight weeks.

The groups were not only open to Psychology students, but to non-students as well. If anyone had friends who might be interested they were welcome to apply. They were told where the application forms (Appendix A) would be available and were asked to complete them as soon as possible as the groups were to commence in two weeks i.e. the last week of the first quarter.

Forty-one students applied; three could not be accommodated in the available time; the remaining 38 were divided into four groups which met on Monday, Tuesday, Wednesday and Thursday evenings for a total of eight sessions. The Monday and Wednesday groups were those in which non-verbal exercises were included; in the Tuesday and Thursday groups such non-verbal activities were strictly excluded. The criteria for putting individuals in particular groups

were as follows:-

- a) Availability - as far as possible students were fitted into the times most convenient to them.
- b) Friendships - as far as I could determine this, friends were put into separate groups. It turned out that there were a few acquaintances in the groups, and in two cases there were fairly close friends whom it was impossible to separate in terms of criterion (a).
- c) Expectations - any student who had attended an encounter group previously and who had expectations about the use of non-verbal exercises was put into a non-verbal group. There was one exception of a student who had attended a t-group but was not particularly moved by non-verbal experiences and was perfectly happy to be in a verbal group.

All the applicants with the exception of two, were current students.

One was an ex-medical student, now qualified, and one had never been a student but was persuaded by his student girlfriend to join.

The latter dropped out after the first session, saying he did not feel this was his "thing". After three sessions he persuaded his girlfriend to leave also, and came to give the reasons to the writer.

This cost him great effort and was much appreciated. He maintained that firstly he could not tolerate his girlfriend's account of the non-verbal exercises she had participated in, and after each session they would talk about it most of the night. Even though he was assured by the writer and his girlfriend that the physical contact was of a non-sexual kind - and he accepted this intellectually - it still tormented him. The second, and major reason, as he stated

it, was that there had been a certain problem in their relationship which they had hoped might be ameliorated by the group sessions. However during the period that his girlfriend remained in the group, the problem had become exacerbated. He felt that neither of them were ready for a t-group yet but that at some future date they might benefit greatly from such sessions. It was agreed that his girlfriend should also withdraw from the group.

These were the only two "drop-outs". Because of them, and because of the three criteria for selection, the groups were not made up of even numbers. The final groups (each time including the trainer) were made up as follows: Monday - 7 males, 5 females: Tuesday - 5 males, 5 females: Wednesday - 5 males, 4 females: Thursday - 4 males, 5 females. Of the original applicants 24 were males, 17 were females.

A fifth group who were not included in the measurements but who will be treated in the informal results and discussion were instated a week after the other groups had commenced. The Honours class in Abnormal Psychology were given a demonstration of some non-verbal techniques used in t-groups as part of their practical course. Several members of the class were so impressed that they asked whether it would be possible to run a t-group as a practical course. It was agreed that it was possible to have 8 two-hour sessions one morning a week for those who wished to apply. Thirteen out of the twenty-six members of the class applied, and it was agreed that

the lecturer in abnormal psychology should be part of the group also. The group thus consisted of fifteen members including myself. I felt my role to be less ambiguous in this group. As they, with their lecturer, were an existing group viz: the Abnormal Honours Class, and I did not belong to this class, I felt justified in playing the role of trainer and not group-participant. From the fifth session I was drawn by the members into the group. Non-verbal exercises were used in this group, but we did not necessarily follow the same pattern as in the other two non-verbal groups. As already mentioned, this group were not given the measurements before and after the course, but were asked to make an informal assessment afterwards. (Appendix K) The questions asked differed slightly from those asked of the other groups as we were interested in seeing if group learning would be transferred to the seminar situation. This group consisted of 8 males and 7 females. A control-group consisting of six third year students in psychology and their tutor, who met once a week for tutorials in Psychological Metatheory, were given the same measurements when the other groups started. It was hoped to give them the measurements after the same 8 week period but they were reluctant to come together in the last week of term because of examination pressure. It was unfortunate that the time lapse between measurements for this group was much greater than that for the experimental groups - 15 weeks as compared to 9 weeks for the experimental groups.

7. MEASURING INSTRUMENTS

At the beginning of the first session, group members were subjected to the following tests:

- I They were asked to write down fifteen statements in answer to the question "Who Am I?" They were asked not to rely too heavily on external characteristics (e.g. height, weight, measurements, hair colour etc.) nor on philosophical issues (e.g. on being, a person etc.) but rather to find statements which they felt distinguished themselves from other people.
- II They were then asked what was the personal construct underlying each statement they had made, and what was the polar opposite as they saw it. (Appendix B (i)).
- III They were then given a rating scale ranging from 1 - 7 for each construct (Appendix B (ii)), and asked to ring in blue how much of each construct they felt they had in them. 1 meant "only a little", 7 meant "a great deal".
- IV They then had to ring in red how much of each construct they would ideally like to have in them.
- V Then members were each given a paper on which were five concentric circles (Appendix C) and were asked to rate in blue how important to their identity each construct was to them - the centre of the circles being most central to their identity, the outer circle being most trivial. To make this clearer each member was told that change at the periphery would not change him basically whereas change at the centre altered his essence and he would no longer be the same person.

VI They were then asked to rate in red how central or peripheral to their identity they would like each construct to be.

VII Everyone was then asked to write a story suggested by the TAT card No: 1, (The boy and the violin) which included circumstances leading up to the picture, what was happening in the picture, what the character was thinking and feeling, and what the outcome would be. (Appendix E (i)).

Each individual worked at his own speed and was given personal instruction for each measurement. In each each group the slowest member took two hours to complete the tests. The control group managed to complete them in one hour - a clear example of Parkinson's Law, since they only had one hour!

After the first session there was a one week University vacation during which the groups did not meet. During this week I prepared the measurements for the last session in the following way:

Each member's constructs were typed out and attached to a fresh rating scale. Then three constructs rated most highly by each individual were selected and for each group I typed a page consisting of three constructs from everybody in the group (including myself). (Appendix D(i)). The three constructs belonging to each person' were grouped together and each group of three was given a separate rating scale (Appendix D(ii)). Each page was photocopied so that each group member would receive one plus the appropriate number of rating scales.

Each TAT story was typed out and photocopied in the same way so that each person would receive all the stories written by his group (again including one from me). Again each story had its own rating scale (Appendix E(ii)). These scales were to be used in the following way: Each set of three constructs (and each TAT story) had to be rated in terms of the percentage probability that any one or more persons had written them. The only restriction was that the ratings for each construct group (and story) must add up to 100%. Individuals could rate by ringing 100 against a particular person's name if they were 100% sure he had written it, or they could split up the 100% in any way they wished against members' names - 80-20, 70-20-10 etc.

In the last session the following measurements were collected:-

- I Re-rating of own constructs on the 7 point scale in blue, in terms of how much of each of his own constructs each member had in him.
- II Re-rating in red, how much of each of his constructs he would ideally like to have in him.
- III Re-rating in blue on the concentric circles how central each construct was to his identity.
- IV Re-rating in red how central he would ideally like each construct to be.
- V Rating the percentage probability that each group member had written each of the given three-construct clusters.
- VI Rating the percentage probability that each group member had written each of the TAT stories.
- VII Answering informally the questions in Appendix F.

Rationale for Choice of Measurements

At the outset I find it imperative to state that I do not believe it is possible to know the essence of another human being, let alone get it down on paper in terms of a nice round number. So great is my belief in the uniqueness of every individual and thus of every situation which involves human beings, that the statistical analysis of any piece of psychological research has very little meaning for me. I believe that consistent measurements in repeated experiments are not getting at the core of the people involved since people change from moment to moment. Because I do not believe in the subject-object split, the person, ever changing, is one with the situation he is in - hence this is in turn ever changing. I do not believe then, that the results of any experiment can be generalised either to other situations, or even to the "same" situation involving the "same" individuals at another point in time.

Knowing that I was expected to present some statistical analysis of the work I was doing (can one possibly statistically analyse an experience which is by definition unique?) I set about looking for measurements which were as unstructured as possible to allow for the idiographic view of man. The actual tests were not standardised, as they were developed from ideas put forward by Gordon (1969) and Kelly (1963). Gordon has developed the "Who Am I?" method of assessing self-concepts based on the view of the self as a complex process incorporating both the subjective stream of consciousness (the active, evaluative) and the

resulting structure of self-conceptions - James' "I and Me".

This technique allows for the gathering of data which is supplied solely by the subject, in contrast to the usual techniques of measuring self-concept (adjectival check-lists, Q-sorts, semantic-differentials, etc.). However, no attempt was made in this study to utilize Gordon's complex coding system, nor to re-administer the same openended questionnaire after nine weeks. Instead, the subjects were presented with the same statements they had used at the first measurement, and asked to re-rate them on a seven-point scale. This allowed changes in amount of each concept to be seen, but unfortunately prevented the addition of possibly very relevant data.

Kelly (1963) built a personality theory on the notion that each man is a scientist engaged in making observations about his world, putting his own individual constructions on reality, developing reasonably consistent theoretical frameworks within which he anticipates events and their consequences, and acts in accordance with these predictions. Kelly made four basic assumptions about man and the universe which underly his scheme, viz: that the universe is real, ordered and changing, and that man is not only sensitive to, and capable of reaction to his environment, but he has the creative capacity to represent it to himself and place alternative constructions on it when it suits him. Thus personal construct theory assumes that every man construes the events of

his world in his individual, meaningful, relatively consistent manner. Construing is basically a question of similarities and differences perceived in the recurrence of events. Events are grouped according to perceived similarities and contrasts and thus both are features of any construct - i.e. all constructs are necessarily bi-polar. Thus subjects in this study were asked to supply the polar opposite of each self-construct, in order to clarify for themselves exactly what they meant by it.

An individual's construct system is subject to constant change. Learning takes place constantly, and as events are replicated (never duplicated) the individual has to modify his constructs somewhat in the light of the outcome of his prediction. Kelly's scheme is essentially a social one since he postulates that the individual does not simply construe the overt behaviour of another, but rather attempts to construe the construction processes of the other, and only then enacts a role in relation to him. Thus subjects in this study attempted to match their constructions of the other with their own constructions of themselves in an attempt to measure insight gained into others.

8. PROCEDURE

The main elements in these sessions were non-verbal exercises in Groups A and C (Appendix G); theory "lecturettes" (Appendix J); unstructured group discussions, and semi-structured verbal games (Appendix I). I originally intended that these elements would be held standard across the appropriate groups; however it soon became evident that each group was moving at its own pace and had its own needs and values, and the structured elements were then offered when they seemed most appropriate and not because another group had used them in the equivalent session. The same non-verbal exercises took place at the beginning of each of the first five sessions in Groups A and C. In the sixth and seventh sessions different exercises were introduced to each group because of the particular prevailing climate (Appendix H). After each exercise I requested that the group verbally share their experiences and feelings. I took part in all the non-verbal exercises that did not need on-going narration. All the non-verbal exercises used in this study were found in Gunther (1969), Morrison (1970), Russell (1971) and Zweben and Hamman (1970).

Although four "lecturettes" were planned, only two were subsequently used because other group activities seemed more important. Verbal "games" were introduced when the groups seemed to reach an impasse and it was generally felt that a little structure would be

useful. The groups were always free to reject any suggestions I or anyone else made, thus making it impossible to standardise the games or exercises. There was always a coffee-break during the sessions but when it occurred depended on what the group was doing and how the members felt. Conversation usually became more "social" and trivial during coffee breaks, although in some of the later sessions we continued t-grouping over coffee because of the shortage of time and the prevailing level of intensity which no-one wished to disturb.

In the first session of each group I attempted to clarify my own role as that of trainer/participant as opposed to leader. I said that I would use my experience to make suggestions if I felt we were getting bogged down or were intellectualizing too much, but that my suggestions carried no more weight than those of other members and thus did not have to be accepted by the group. I emphasized that the responsibility for what happened in the group rested with each member and that he would only get out of it what he put in. It was further suggested that we try to remain in the here-and-now as much as possible in order to benefit most from our interaction together. In most groups I was then asked to give them a kicking off point, and I reflected this by saying I felt I was being asked to lead.

The style of training I proposed to adopt was to remain relatively passive in the beginning stages of the groups, not to break

silences, to reflect direct questions and demands made upon me, and when discussions became too abstract or historical, to merely say "I feel we're getting away from the here-and-now", or "I feel we are theorizing too much". This seems to be the most frequently adopted training style. (Bradford et al, 1964) However it was not my intention to remain passive once the groups had begun to interact, for two main reasons: the time we had together was too short and too distributed to allow members to go home with unresolved, or at least "undiscussed", frustration. Had we been residential groups I would have felt more justified in remaining at the inactive level throughout the sessions. However my own personality style is one that leads to involvement rather than passive observation, and when I felt involved with the group members, I openly acted in this manner. The choice of involvement seemed to me to be the most authentic mode-of-being in the group. It was thus that I frequently initiated confrontations and "levelled" about my own feelings once the groups had begun to move.

Most of the groups were characterised by a fair degree of passivity and apparent apathy in that many of the members never initiated any activity knowing they could rely on one or two others members to start things moving. This passivity was often displayed once discussions had been initiated, in that these members were slow to interact spontaneously and would only give feedback about feelings towards themselves or others when they were directly asked to

do so. The two non-verbal groups were the most inhibited at initiating discussions and were the most critical about what was happening (or failing to happen) in the group. One of the groups (Group C) however, began to initiate non-verbal activities at the end of each session in order to bring the group closer together. The general feeling in that group was that we would be close at the beginning of a session during the non-verbals and then as discussions ensued we would move further and further apart, until at the end of the sessions most people would feel themselves quite separate from each other and would express feelings of depression about it. It was thus that spontaneous and often exhausting non-verbal activities were initiated which left the group relaxed, breathless and very much part of each other.

The other non-verbal group (Group A) never initiated any non-verbal activities, but two members came up with the suggestion of a verbal game which was eagerly adopted by the group and proved a very successful structure around which feedback was delivered (Appendix I(iii)).

In one of the verbal groups (Group B) one member was consistently dominant and could be relied upon to initiate activities and to keep them going. Although he often aroused hostility by his superior manner, the group were always willing to allow him to continue in the role of leader.

The other verbal group (Group D) was far more responsible as a whole for initiating and reinforcing discussions. One member was very passive throughout the group, but after initial inhibitions most of the others shared the roles of initiator and respondents.

Several incidents in these group sessions were particularly valuable to individual members and, because of their reaction, to total group feeling:-

1. Carolyn, in Group A, had remained "outside" the group through most of the sessions. She had "obediently" joined in the non-verbal exercises but admitted distaste for them as well as finding them "ridiculous". She described herself as being a very rational person who always wished to be in control of her emotions. In the fourth session she said that she felt that everyone else should be able to master their feelings and be completely rational. She received support from Colin for this point of view, but the rest of the group were vociferous in their dissent. However she remained unbent and apparently untouched. She did not wish to be involved with the group; in fact, she had only come out of curiosity. Her whole posture, though very elegant, was one of withdrawal from the group.

In the sixth session she was openly attacked by many group members, Martin in particular, because she wanted to observe the others revealing themselves but was not prepared to disclose herself. Her values of rationality and emotional control were

openly rejected by the group, except for Colin. Again she did not appear to react to this.

In the seventh session we decided to make a collage, and it was suggested (and agreed on) that we all made a collage for each group member showing how we saw him and how we felt about him. This activity took up most of the session and only five collages were discussed that evening. Carolyn's was not discussed and we agreed to finish the discussion in the last session. However, on looking at her collage it was the most consistent of all those the group had made in that practically every member had represented her as superior, elegant, queenly but closed, unrevealing, cold and unbending.

When her picture was discussed in the final session Carolyn admitted that two weeks before she had gone home after the session and complained to her parents (with whom she is very close and open) that the group had been very mean and unkind to her. Her father's reaction was that she should be very grateful to the group for taking the trouble to point out to her how they felt about her, while her mother had said "The trouble with you is that you can't take criticism". This had had a very sobering effect on her and she had taken a good long look at herself and been very dissatisfied with what she had seen. She felt that she was too vain and selfish; she was surprised to find how warm and "giving" other people

were; she wanted to be more like them and was making a real effort in this direction. The group responded to her with genuine warmth and affection - and surprise that the most "outside" member of the group had made the most effort to change as a result of group intervention.

2. In the third session Group B decided on the policy of focusing on one member at a time and everyone else giving that person feedback as to how they "came across". This afforded a good opportunity for checking out impressions and receiving clarification about different aspects of behaviour. We were still using this technique in the fifth session when I told Adele that I felt very little of her had come across in the group - she was generally quiet, but even when she did say something it seemed to be a rephrasing of someone else's opinion, rather than giving her own ideas. She admitted that this was true - she was very unsure of herself and afraid to voice her own opinion first and preferred to wait until someone else had said what she felt and then, if pressed, would repeat what they had said. She was always afraid her thoughts would be considered by the group as rubbish, and always felt angry with herself when she had an idea, did not express it for fear of rejection, and then heard someone else's expression of the same idea accepted by the group. She also admitted to considerable apathy in the group when the spotlight

was not on her, and she tended to "switch off" during long exchanges concerning other members. At this stage Basil began baiting Adele in quite a relentless manner. He told her that he considered her apathy to be a sign of utter selfishness on her part, and that she was expecting us to make the group lively for her, but she was not prepared to take any responsibility for the group's life together. He kept up variations of this theme for quite a time during which Adele agreed that she was being unfair to the group but that she could not help it. Basil refused to accept this and continued his attack. It must be added here that Basil's style of confrontation, while always direct and frank, was never destructive, because he always made his concern for his "victim" very clear. I suggested to Adele that she start using the group as a testing ground for her own ideas since she had now heard others admit to the same uncertainty that she felt. She was unable to do so in that session.

At the beginning of the sixth session Adele said she very much wanted to tell the group something. She said that she was very grateful for the "hammering" she had received in the previous session, and all week she had been thinking about it, acting on it and shaking herself out of her apathy. She was surprised to find that when she turned her attention away from herself, she could be genuinely interested in others. She

felt tremendous regret that she had wasted the opportunities offered in the first five sessions, but was determined not to leave the group with these regrets. She determined from now on to take risks in the group because she felt that the group were concerned enough about her not to reject her if she said something they considered "stupid". The group's reaction to her was one of spontaneous affection and delight - and we all sat quietly for a few moments aware of the strong bond of positive emotion. From this session until the end of the groups Adele took a much more active role, particularly in drawing others out and offering them feedback.

3. In the second session of this group (B) Clive had sat quietly looking very bored or tired. Near the end of the session Basil said that the group was not moving fast enough for him as we had in the group a unique opportunity to learn about ourselves but we were wasting it. Lucy said that we all valued the group in different ways and perhaps others felt differently from Basil. Clive said that he did not think he valued the group at all at this stage. My immediate response (which I did not verbalise) was one of sorrow, for I felt sure that Clive would not return the following week. On my way home my reaction turned to one of guilt that I was letting Clive down by not providing something to captivate his interest. A little later my reaction turned to anger against

Clive's response because he had not contributed anything to the group that evening and yet had had the temerity to criticise it. I felt that he had been sitting back waiting for me to provide his rewards on a silver platter. (I wondered at this stage, if I had contributed to this expectation since I had earlier felt guilty at not meeting it!.)

At the beginning of the third session I gave Clive feedback about my response to his statement the week before. He was taken aback, but very appreciative of my openness. He said that he was very tired - and bored - but that he had had no expectations about me or anyone else. He went on to say that he was very much of a loner and consciously enjoyed his aloneness, but he felt that unconsciously he must want to do something about it or he would not have applied for the group sessions. He was not aware of any conscious motivation for applying. He said too, that he did not try to verbally communicate his thoughts and feelings to others because he did not believe they could understand and share with him. He gave as an example that when he had left the building the week before he had been delighted to smell the harbour (a rare occurrence since the University is situated about seven miles from the sea). He was unable to share his joy with others because he felt they would not have noticed or understood his feeling. He was met with several uncomprehending stares

but two or three people - including myself - felt we knew exactly what he meant, as we had also experienced and enjoyed it. He was surprised but pleased to see that feelings could be shared and appreciated. For the rest of this session he was warm and enthusiastic.

In the fourth session I said that I felt Clive had really joined the group the previous week. He had been expressing interest in other members since then, whereas before I had had the impression that he was only interested in what he could get out of the group, and that if people did not bother with him he quickly got bored. He admitted that this was true but said he was beginning to change in this connection. He then went on to reveal a good deal about himself, which met with considerable understanding from the group.

In the sixth session after Adele had responded so courageously to the confrontation of the previous week, Clive said that he had gained a lot vicariously from Basil's attack on Adele, and that he too intended to shake off his apathy and participate more fully in the group.

In the seventh session Clive was quiet but much more obviously in the group than before. He said he was feeling very relaxed about the group, and about life in general, because some of his earlier conflicts about his life had been clarified and partly resolved by the group.

4. In the second session of each of the groups I had suggested a self-disclosure exercise (Appendix I(i)) which was intended to reveal some important facts about our pasts in order to get the spectre of the "there-and-then" out of the way so that we would be able to focus on the here-and-now without continually digressing to past history. All the groups accepted this suggestion and carried out the exercise.

In Group C Lynn did not object to this exercise until everyone but she and Errol revealed themselves. She then proved very reluctant to reveal herself and said she really could not see the purpose; however, she agreed to do so only because everyone else had. The story she told was one in which there were some very serious and traumatic experiences - yet she told it in a hilariously funny way, and the group shrieked with laughter. Errol then very reluctantly told his story.

The following week Lynn strongly reiterated her feelings about the purposelessness of the previous week's activity, and how she had felt it to be an intrusion on her privacy. She agreed that she had not objected when the exercise was first mooted. She also said she found the situation of sitting around waiting for someone to start something was artificial and a waste of time. At this stage Hugh suggested that we start telling how we felt about each other. Errol's immediate response was one of anxiety - he felt that if we just let go in this manner - it

could prove very destructive, and that we should carefully censor what we said. He said he wanted to know what others felt about him but was also terrified of hearing it - in fact he would like them to write down their impressions and give them to him to read at home. Further he doubted if anyone could honestly express their feelings towards others.

In the sixth session Lynn again went back to her feeling of purposelessness in the self-disclosure session. Furthermore she felt it had actually detracted from her ability to respond spontaneously to other group members as she had been able to in the non-verbal exercises in the first session. Later that evening Errol said that he felt that we were not exposing ourselves enough to the group. Lynn responded that she did not trust the group enough or feel that there was enough empathy to reveal herself - and furthermore she did not feel the need to unburden herself to the group. Errol said that he felt that he and Lynn were the biggest offenders in holding up group processes because they spent most of the time talking on a level once-removed from themselves viz: talking about what to talk about. He said that although it made him anxious, he would now like to share his feelings about himself with the group. Lynn said that she was quite prepared to listen to him but not to reciprocate. She said she felt that we learnt more about ourselves and each other by doing things together and sharing

a common experience, but not by talking about it. I suggested that unless we verbalized our experiences afterwards, we could not be sure that we had shared something, and we would lose the value of the group if we all retained a mass of unchecked assumptions about each other.

Significantly, neither Errol nor Lynn were present at the next session. Hugh initiated a discussion about the "blocks" that were apparently preventing us from relating on a deeper level. The discussion became circular until Kevin said that he could not understand why everyone was so "hung up" about relating deeply when he felt that he was communicating on a very deep level with everyone there - albeit non-verbally. At this everyone seemed to relax, and agreed with Kevin that there was a strong feeling of closeness in the group. Immediately afterwards Ian admitted to feelings of sexual attraction that he had had towards me - and some of the frankest and most revealing discussion in this group then ensued.

In the final session Lynn expressed the feeling that she had not benefitted fully from the group for two main reasons viz:

(i) because she had never known the reasons why everyone had come to the group (it was pointed out that she had never asked anyone); and (ii) because of the self-disclosure in the second session which had stereotyped the members in her eyes. I suggested that there had been plenty of opportunity since then to

to break down any categorisations she may have made, but she did not seem to have availed herself of these opportunities.

Although it seemed clear that in many ways Errol and Lynn held up progress in the group and gained little from the sessions, this was by no means the only aspect of their participation.

Errol was a most valuable (and valued) member because of his spontaneity in the non-verbal exercises, and in initiating new exercises. He ended off the final session by disappearing for a few minutes and returned wearing a rather featureless rubber mask. He ripped this off and asked us all to help in destroying it. The group joined in this activity very vigorously, and each person kept a piece of the mask as a memento of the masks we had symbolically destroyed.

In the fourth session Lynn reported how a remark thrown out to her by Abigail at the end of the previous session had angered her initially; however, later in acting upon it she opened up for herself a whole new avenue of interactions and an ability to cope with a particular problem. She thanked Abigail for being honest and helpful.

5. In Group D Lewis was the quietest member. However before each session began, and over coffee, he would be the leader of "bull-sessions". As soon as we went into the t-group he would lapse back into silence. In the fourth session I confronted him

with this observation. He said that he was not withdrawn, but was actually listening to every word and learning a lot about other people. He mentioned that this was the third t-group he had been in, but his reticence had not been commented on in the other groups. He was challenged with the fact that besides not revealing himself, he was contributing nothing to the others' knowledge of themselves.

After this Lewis still continued to lead the gossip sessions and remained silent in the t-group unless forced to speak (as in the two verbal games that were played).

In the seventh session Jennifer, Margaret and I started questioning Lewis about his reactions to the group, his emotional feelings and his evasiveness. Allan became quite angry with us and said we were pressurizing Lewis and were not being helpful. I said that I was sure all of our intentions were benevolent and not voyeuristic: I felt our questioning was important because Lewis had now remained silent through three t-groups. He was obviously looking for something which he had not found in the other two groups and I did not want him to leave without finding the opening he was looking for. Allan said he felt our technique was wrong and began then to question Lewis about a specific reaction to himself that had occurred in one of the earlier games. Lewis opened up a little and told us that the t-group had improved his marital relationship, also one particular friendship. The previous week I had asked him how his wife felt about his being in a

t-group without her, and he had not been able to answer because he did not know. When he went home he sat down with her and asked her, and this began an open and honest dialogue between them which was continuing to grow.

6. In Group A Jane reacted negatively to whatever was happening in the group. Like Lynn in Group C, she responded very negatively to the self-disclosure exercise - but only the following week. She felt it had been detrimental to her spontaneity of interaction with others, as it hindered her knowledge of them now. Although I maintained that the object of the exercise was to get the past behind us in order to concentrate on the here-and-now, Jane continued to berate the exercise for half-an-hour. Most of the group felt that our here-and-now interaction which Jane was defending so heavily, was in fact being impeded by her.

Most of Jane's subsequent interactions were of a critical nature. She said it was impossible to relate to every member of the group and wanted to split the group into smaller groups of two or three. In the fifth session she said she had been contemplating pulling out of the group as she was gaining nothing from it. She again harped back to the destructiveness of the self-disclosure exercise.

The following week I confronted Jane with some anger that I felt towards her. I said that I felt her criticism was generally

destructive - she "pulled things apart" but offered no possible alternatives. She was frequently involved in "aside" conversations when there was on-going group interaction. She had "bitched" so frequently about one exercise, but had not offered anything of herself nor had she reacted to other group members. She admitted that she had decided to pull out from the group and had only come that evening to tell us her reasons. She had now changed her mind and wanted to be more constructive in her approach.

In the last session Jane said that she felt she was in the process of undergoing a very great and important change. She would have liked the group to continue because it was proving very valuable to her.

It has already been pointed out with Lewis in Group D, how it is possible for a member to learn a great deal from observing group interaction without actively participating himself.

A similar phenomenon concerns the group member who is most responsible for the learnings of other members, but learns nothing himself.

7. Basil in Group B was the most vocal member of the group. He was in a great hurry to get things moving and initiated just about every discussion. As has been pointed out earlier with Adele, he would relentlessly ferret out weaknesses of group members

and force them to face themselves. He caused a great deal of hostility at times because of his very supercilious manner. He insisted that the standard of discussion in the group was very low - that most people were inarticulate and spoke rubbish, both semantically and syntactically. He felt that his discussions were on a much higher level and he wondered why there was such a great gap between his expectations and abilities and those of the rest of the group. He was the first to ask for feedback - and he really got it! There was considerable negative feedback, from the gentle to the strongly confronting. He was told that his manner of questioning was not always helpful in that he supplied the answers himself in the form of alternatives to select from; that he was much too "pushy" and intolerant and would never allow people just to "be"; that his professed altruism did not ring true; that he was frankly objectionable, etc. During this bombardment Basil did not once react emotionally but parried with questions and statements like "why do you say that?" or "you have the wrong impression of me"! He denied needing the feedback and said that he was quite self-assured and content with himself. When asked to respond to the members who had given such negative feedback, he never reacted in terms of his feelings towards them, but in terms of traits in them which he perceived. I got the impression that he was very heavily defended against this attack, and although he had

asked for it, he did not let it touch him.

The following week he stated that he had been very disappointed at the standard of the feedback he had received, and that most of it was a complete waste of time. He denied that he would only accept feedback that matched his preconceived notions of how he came across.

In his final assessment of the group Basil said he had learned nothing about himself and had only benefitted from helping others to grow. Although many group members experienced extreme frustration in their inability to get through to Basil, the general feeling towards him was one of affection because he was a truly valuable member of the group, and because his attacks on others were bolstered by his obvious genuine concern for their welfare (despite the fact that this was always assessed from his point of view).

There were times when I felt that he was losing some of the rigidity and narrowness that were apparent to me, but after the final session he told me that he had come home after the first session and recorded his impressions of the group. He had summed up each member of the group, and after eight sessions he had found that except for minor refinements he had been 100% correct!

9. RESULTS.

t-tests for the five groups on the constructs and core-constructs, self vs. ideal self, before and after training, were computed. The following table summarises these results. Note:

* P = .05
 ** P = .01
 *** P = .001

TABLE 1.

	Control	Group A	Group B	Group C	Group D.
Core Constructs	t=1.50	t=-1.17	t=.53	t=-1.18	t=-1.65
Self vs. Ideal	df=5	df=10	df=8	df=7	df=7
Before & After					
Constructs	t=-.78	t=-1.26	t=-3.31	t=-2.28	t=-6.11
Self vs. Ideal	df=5	Df=10	df=8	df=7	df=7
Before & After.			**	*	***

Negative t-ratio indicates convergence.

Positive t-ratio indicates divergence.

TABLE 2.

Means and Standard Deviations for the five groups on Constructs, Core-constructs, others' constructs and TAT scores:

CONSTRUCTS.

Groups	Mean	Std. Dev.
CONTROL	6.167	19.36
A	20.364	53.418
B	24.22	24.42
C	44.75	55.43
D	35.75	16.56

CORE CONSTRUCTS.

GROUPS	MEAN	STD. DEV.
CONTROL	-10.33	16.84
A	7.36	20.95
B	- 4.44	25.27
C	7.25	17.45
D	7.25	12.42

OTHERS' CONSTRUCTS.

GROUPS	MEAN	STD. DEV.
CONTROL	45.67	18.06
A	28.55	15.44
B	46.67	18.51
C	31.25	11.52
D	30.75	10.39

TAT.

GROUPS	MEAN	STD. DEV.
CONTROL	33.67	6.41
A	23.27	15.03
B	50.11	12.07
C	46	13.33
D	30.75	10.95

Analyses of variance for Before and After changes on constructs, Before and After changes on core - constructs, assessment scores on others' constructs, and assessment scores on TAT stories were computed.

TABLE 3.

ANOVA Summary for Before and After changes on constructs:

SOURCE	SS	df	MS
TREATMENTS	6288	4	1572
ERROR	58607	37	1584
F RATIO = 0.99		df = 4, 37	

ANOVA Summary for Before and After changes on core constructs:

SOURCE	SS	df	MS
TREATMENTS	2041	4	510
ERROR	14127	37	381.8
F RATIO = 1.34		df = 4, 37	

ANOVA Summary for assessment scores on others' constructs.

SOURCE	SS	df	MS
TREATMENTS	2595	4	648.85
ERROR	8443	37	228
F RATIO = 2.84348*		df = 4, 37	

ANOVA Summary for assessment scores on TAT stories

SOURCE	SS	df	MS
TREATMENTS	4624.2	4	1156
ERROR	5713.9	37	154
F RATIO = 7.48594**		df = 4, 37	

Scheffé comparisons between means were not significant.

Three of the four experimental groups showed a significant convergence of self and ideal-self scores after training. These were group B ($P < .01$), group C ($P < .05$) and group D ($P < .001$). There was no significant change in group A, nor in the control group, though both showed a trend towards convergence. There was a slight trend towards convergence of self and ideal-self on the core dimension of the constructs, but no significant changes. The analyses of variance for differences between the groups yielded insignificant ratios on both these measures.

Analysis of variance for the assessment scores on others' constructs yielded an F ratio significant at the .05 level; while analysis of variance for the assessment scores on TAT stories yielded an F-ratio significant at the .01 level. However, Scheffé comparisons between means were not significant.

INFORMAL ASSESSMENTS:

Besides the quantifiable tests administered in the last session, subjects were asked to answer an informal questionnaire (Appendix F) as frankly and fully as they could. I do not propose to present each answer-sheet in full, but instead will give a representation of the most negative and the most positive answers for each question from each group. The answers were rated by two independent raters, and the answers chosen are those where most agreement occurred.

Question 1. What you have learned about yourself and others:

POSITIVE STATEMENTS:

Group 1: " I have learnt the importance of awareness. By focussing my attention on people and becoming aware of their feelings, wants etc. , I have been able to have faith in myself and come out of ' depressing' spells in which I have felt isolated. I overcame selfishness in this way and feel exhilarated. "

"I've learnt that I'm a lot more obvious than I thought. While I thought I was keeping myself all to myself, I've learnt that other people can see through me - can know every corner of me. I'm so vain - I thought I was so different. But actually I'm just a small humble person - less friendly, less hardworking and less generous than others. I'm blind - I understand so little about other people. I've learnt that other people are warmer, wiser, better people than I

thought. No matter how bad their grammar or accent, there's some gold hidden in every person. People are loving, gentle creatures. They try to understand, but they can also be so blind and clumsy. I've learnt, I suppose, to stop underestimating others and overestimating myself. "

"I have learnt that I am more withdrawn than I thought I was. Also that I have up till now related relatively superficially to many of the people that I thought I knew well. I have become even more convinced than before that it is of paramount importance not to repress one's feelings unless they are likely to damage one's relationships with others. Above all I have in a small way learnt that relating with people is not restricted to superficial inanities or to conventional social chit-chat. The importance of man as an individual has been reinforced, as has the importance of our realising that we must be aware of other people and of our own environments. We have to be aware of them as people and not as cogs in some futile machine, and in another sense the need to fulfill our potential as people and live as opposed to exist. Basically I have probably learnt to be less selfish about others".

Group 2:

"I've learnt my predominant characteristics, those that make the first impression, and possibly the most lasting impression; the effect I have on people and possibly what is most significant - why I have these effects i.e. which parts of me are actively affecting others. I

have had many doubts confirmed or negated, and all have culminated in a more sure me. As far as others are concerned, I've discovered that more people are thinking and feeling the same way as I than I would normally have believed. They're all going through (or have gone through) the same dilemmas, conflicts and frustrated struggles that I'm 'suffering', and have many of the same characteristics while all maintaining their individualities".

"That I tend to be reticent with people; when I came I thought I wasn't going to be shut-in, quiet etc., - over the weeks I regressed, getting less and less 'into' the group, for reasons which I can't easily find. Have learnt to understand why I do some things and how to do some things. Have therefore been able to adjust to some things. That other people are generally equally confused about identity, life etc. - that they sometimes _ often! - think the same things I do, but that they all have their own thing going which makes everyone unique. There are no 'them' and classification of people is short-sighted. 'They' have got a lot to offer if you'll reciprocate and offer back. I am still wary of total trust and confidence in others, but think this applies to everybody. Have become more appreciative of people's needs".

"I've got a few new ideas about myself that I'm really surprised about, but am pleased too i.e. that I'm sort of a 'rounded', balanced person; that I can be of help to others, really do something for them; also that I can be of value to others, they can and do value my opinion and seek

my approval. I'd been inclined to think my opinion was rather disregarded but find for some people my opinion is very valuable. The fact that some people see me as warm and responsive has made me more aware of myself, or rather of my potentialities to be responsive; as a result I have certainly been acting as a more responsive person - verbally and physically. That my opinion is valued has given me greater confidence in myself and I find I am more prepared to talk out in groups, with special relevance to lectures and tutorials. I'm more aware that I really like people; in the group I started out scared of some people but having got through to them and having found them to be really great, I'm more prepared to make an effort to get through to others. We're all so damn scared of each other and I want to show people not to be. I want to try and remember not to be afraid, to take the risk of being thought an idiot and 9 out of 10 times you'll come out tops and be liked, even loved for it. The group has reinforced my self-concept on things like interest and honesty. Most important is that I can be of importance to people; that my approval can really mean something for someone".

"My 'independent' image I have found comes across. I have found that I can be very selfish in interactions with other people, and that I lack confidence in myself when interacting in a group. I have found that I like to be the centre of attention, and when this is not the case, then I withdraw. It has been brought to my attention even more than I realised before, to what extent I identify with my father on an

intellectual level. Further, I have come to realize that I do not get on well with him in the ideal sense - i.e. communication-wise. Found that other people are quite ready to respond if invited to do so - that most people are unsure of what they should do when they want to respond to another - like just in greeting another, I found that generally most people seem to have a lot of the same problems - identity and interaction problems. People, I find now, are not all to be regarded with fear, as I did before - they also have their problems. In this way I can respond more easily to them".

Group 3: "I've learnt that people notice things about me which I thought I had hidden. Most important, that it is up to ME to do something active and positive about my hang-ups, fears etc., and that I have often been at fault in the past, rather than everyone else. Other people aren't the unapproachable monsters or iceblocks, and generally people are pretty okay".

"That I am very tender and afraid to talk about my most important and deepest feelings. I have a strong need for social approval and hesitate to say things which will make people like me less, even if these comments are relevant and true. That I'm not the only person that wants to be loved, has family traumas, feels insecure at times. Other people also have an underworld. They're more like me than I had imagined".

Group 4: "I think that I have come to understand more precisely why people react to me in the way that they do. Particularly have I come to

understand why people regard me as threatening and at the same time admirable. I have also come to realise for how long this 'image' sticks and have reaffirmed my total dislike for this 'image' people have of me. I have become more conscious of how important it is to relate on a deep level or not-at-all with many people. I feel I am quite expressive of deeper emotions e.g. love - I felt sympathy for people in the group which was non-self-centred, but a genuine concern. I always knew - but am now increasingly aware of the fact that I judge too early and too definitely concerning people - people surprise me. I learned that difficulties I had in communication and in regard to my self-identity were being faced by many in the group. I began to feel my maturity, perceptiveness, but also my arrogance to be in excess of the group. I tried humility - which is foreign to me - and at first try it had interesting possibilities. I think I lied sometimes - with interesting results, namely that (a) people generally didn't realise it, but (b) the people you least expected to, suspected I was".

NEGATIVE STATEMENTS:

Group 1: "I still don't know what I'm looking for in myself - if there is anything? Nor have I learnt how people see me. How people give the wrong impression - this was verified through groups. But still not enough was learnt about most people - People are just too complex".

"Not very much. People are gullible, it appears it is difficult to give

out much of themselves but they seem to take in what others give them
hook-line-and-sinker. I can be accepted if I try".

Group 2: "That I have to be tolerant which I am - to excess".

Group 3: "I do not feel that I learned very much more about myself than I knew before because the feedback from the rest of the group was often not 'useful' to me to recognise or 'solve' any problems I have. I also didn't reveal terribly much of myself. I did learn a great deal from the non-verbals - i.e. the extent to which I was using verbal behaviour to 'screen' myself from other people. Many of the problems I felt I did have were not reflected in any of the group sessions and consequently I could not rate my 'development' in this regard. In retrospect I feel I could have taken a more active part had I known what the rest had come for - I could have become more perceptive to these aspects. I am left with the impression that although we all felt a need for close communication, there was no constructive direction and no commitment to these desires or intentions'.

Group 4: No negative comments.

QUESTION 2. What beneficial results have been experienced?

POSITIVE STATEMENTS:

Group 1: " I am very much more aware of why people act in the way they do. I am also aware now that people require much more feedback and appreciation. Physical contact has taken on a new concept and an important one. This could help me to demonstrate feeling much

better than I could before".

"I have isolated myself from other people far less than before. I feel freer to relate with people".

"Rapid decrease in egotism. Much thinking about myself and my relationships with others".

"Able to speak openly much more easily - some new friendships. Overcame fear of silence, and self-expression is better".

Group 2: "I found that these groups have helped me to interact in tutorial groups! (fantastique). In general these groups have precipitated a chain of psychological events, backfires, and ups and downs - these fall under the category of 'self actualization' - hence they are all welcome though sometimes depressing".

"The groups have made my psychology course very relevant - especially personality theory. I had been feeling very superficial in my living and uninvolved with people, so that I was beginning to doubt my capacity for involvement. I've cheered up lots though, it's not only the group that's affected me. I will value the experience I've had, and look forward to other such experiences. No doubt I'll be apprehensive to enter another group but at least it will be easier to go in as I know how good it can be".

"I have been less critical of individual persons, more susceptible to moods. Through it (or at least during this period) I have become more aware of life, of people - at the same time becoming more objective.

Have learnt to think a lot more, and in a constructive fashion, about everything. Have also gained satisfaction from the other group members' exhilaration and happiness when it has occurred. This group has opened up a vast range of possibilities for interaction outside of it, some of which I have explored and found to be very beneficial".

Group 3. "Realised the need and importance but difficulty of honesty and depth in interpersonal relationships. To a small extent, am behaving towards my friends in a more sincere and direct way. Mostly - have become aware of potential richness and satisfaction of relating to people intimately. What I mean is that although I actually haven't changed radically, become much better, I can now see how I CAN change, how much better my interpersonal life could be. Am also stimulated and motivated by the 'goodness' of most of my group experience to try and actualise this newly revealed potential".

"I've been less inhibited and found it easier to be more friendly to people I like. I have had a generally more relaxed and happier outlook, and lots of ecstasy - whether due to this group or not I am not sure".

"Seeing depth in people - how mysteriously alive everyone is. Learnt more about a few of the people I'm attracted to. How people labelled as 'radicals', 'SRC' etc., are just people - not

machines existing in their proper place and fulfilling a proper function. How I've overcome, or never had, problems manifested in others. How beautiful it is to say what you really want - and find it works (in and out of the group). Realized communication is possible - and it's up to me".

"My relationships with my friends have become a source of (self) criticism, although I haven't let this hang me up. I tend to use some 't-group type techniques' when I have close personal discussions - and the outcome has been interestingly responsive. Also I express happiness and/or annoyance more openly".

NEGATIVE STATEMENTS:

Group 1: "A few of my better points - I don't know if they are beneficial as it is hard to exercise these on others. (I will take the things that were not said about me and try and embrace them)".

"I can more readily admit myself to myself".

"I've become more aware of what makes people tick and what goes into relationships".

These statements are not really negative, but represent the least positive, and most cliched expressions used.

Group 2: "The benefit of seeing the rest (or some of them) awakening or becoming slightly less afraid".

Group 3: "I am now aware of some of the difficulties in running a group of this kind and evaluating the success e.g. some days I've left we've made no

headway and have been astounded that other group members found it rewarding and vice versa. It made me aware of the range of reactions different people exhibited in response to criticism or reinforcement. Some people were 'crushed' by criticism (apparently!) and this inhibited me for I felt the need to be 'socially responsible' and protect them from hurt. Obviously not always a good thing. The group was not supportive enough for me to feel inclined to expose problems I'd like to have come to grips with".

Group 4: "As regards the group being beneficial outside the group meetings, I have experienced relatively little. I have made contact with a few of the people outside the group and this has made me very happy".

QUESTION 3. What detrimental effects have been experienced.

POSITIVE STATEMENTS:

Group 1: Seven out of eleven members reported no detrimental effects.

Group 2: Eight out of nine members reported no detrimental effects.

Group 3: Five out of eight members reported no detrimental effects.

Group 4: Three out of eight members reported no detrimental effects.

Some of the effects reported as negative I feel were actually positive in that they were steps towards growth; however I shall quote them as negative statements.

Group 1: "I have become rather depressed quite often, wondering whether it is ever possible to really get to know others. Also (though perhaps this

is beneficial) I have felt extremely useless and inadequate when thinking about what we've done, experienced and talked of in the meetings".

No lasting detrimental effects. But, at the moment, I feel so shy and ashamed of myself and my silly vanity. And horribly depressed".

Group 2: "Have forced communication where it may not have developed - possibly not good. Have been very critical towards some and too back-slapping to others".

Group 3: I feel I have possibly become a bit more brutal and cold in speaking to people".

Has made me a little too preoccupied with myself and with my relationships with my friends - social commitment and awareness has lessened (probably only temporarily though)".

"One result, whether beneficial or detrimental I haven't yet decided, is that I have to a large extent become more open and trusting. I say I have not yet decided as, because of the nature of my experiences I have become more untrusting than most. I had found that the best way to live was to trust no one. This wasn't an unpleasant feeling but I just made sure I never supplied anyone with anything they could possibly turn around and hit me with. However the group provided a bit of an outlet and the whole atmosphere was one of complete trust, so my defences were somewhat lowered. The effects of this have gone outside the group, and though I feel it's great to be open and trusting, I'm a little wary as to the possibility of once again being hit with the spanner I provided".

Group 4: "The only detrimental effect that I am conscious of is the loss of a certain delicacy of social tact, which I have reacted too strongly against. With the emphasis on authenticity and honesty in the groups, I'll have to learn to regain a balance in unselfish politeness vs. being-true-to-self-no-matter-what".

"Loss of sleep afterwards?!"

"Dissatisfaction with outside relationships and yet not enough confidence or perhaps willingness to apply a similar approach to people outside as one employed inside the group. A hell of a let-down the next day. A real sense of dissatisfaction that the group hadn't really gone far enough - people were still very definitely covering. Also a need to relate to people outside the confines of the room".

"Feeling a bit hollow when seeing other group people outside the group and having little to say. Being maybe too critical of other 'friendships' (maybe this is good?). Sometimes getting self-conscious of communication, or a friendship, and thus destroying spontaneity".

"Perhaps the touch of artificiality in the 'experimental set-up' has carried over to interpersonal relationships outside - i.e. do we see people as 'subjects to get to know'?"

QUESTION 4: How useful the nonverbal exercises were:

POSITIVE STATEMENTS:

Group 1: "Very useful - I would like even more non-verbal experiments. More of those in which only two people are relating - 2+2+2 etc".

"I found these very useful after the initial embarrassment because I felt that they gave an extra level and a meaning to 'communication'".

"Very useful - some were beautiful experiences. I wish we could do more things like that in everyday life. They were, some of them, difficult - touching intimately and especially eye contact, but I think they were good". "Some very useful but others rather inhibiting - especially when had a fairly close relationship in non-verbal task and then found out who it was!'. However embarrassing moments proved more useful as formed a link".

"They helped break down the inhibitions of all the members, I enjoyed them - it's nice to touch".

Group 3: "The non-verbals were great and I think very effective in 'lowering the barriers'. I think that one we did early on - the one where we walked around and had to react to one another was very, very good and should have been repeated - sort of 'before and after'. The reactions would have been interesting to compare".

"Useful in getting to know and trust one another; physical awareness of each other and of oneself".

"Moderately useful in that I was stimulated and refreshed by them - felt significantly warmer in myself and towards the group after the exercises. Felt closest to group during non-verbals. But sometimes felt they were a cop-out, a substitute (instead of a help) for the verbal expression of feelings. Must fully discuss exercises afterwards".

"Non-verbals were most interesting. I found the first one particularly revealing. In fact, I would say that the first meeting had the greatest impact, and I learned as much from it as in most of the others. I think they were particularly useful for me because I tend to use language as a foil. Secondly, many of the post non-verbal discussions were most enlightening and useful".

"I found them very useful for lessening my physical inhibitions. Also showed me that physical is not necessarily sexual. I also got a feeling of togetherness from the exercises and a lot of affection for everyone. I think they were towards the end an escape (welcome?) from confrontation for me".

NEGATIVE STATEMENTS:

Group 1: "Not very useful - superficial, misleading, inhibiting. Touch is a form of expression and initially there was not much to express through lack of knowledge of the people. Would have liked to have had more stress on free movement of self".

"Pleasant but not useful".

"Non-verbal techniques were no use at all. But great fun all the same"

Group 3: No negative comments.

QUESTION 5: Overall evaluation of the groups.

POSITIVE STATEMENTS:

Group 1: "Positive evaluation because it made me more aware of the person

next to me in all aspects, and this is going to be essential in my future dealings with people".

"Overall evaluation is positive. Everybody is so intensely anxious about themselves and their image to others, and this is the very best way to find out. You're in constructively close contact with a group of people, perhaps different from those you usually make friends with. So you broaden your outlook, gain in understanding, and grow wiser".

"Positive as gained experience of 'Close' contact with strangers - and interpersonal relationships - really learnt a lot".

"Positive. I personally have gained quite a lot."

Group 2: "Positive - gained self insight - gained insight into others and their motives. Have been able to identify with others in some aspects. Interaction on a sincere level". "Evaluation of the groups per se is difficult - I think that the meetings must have been generally beneficial in that a lot of society - erected barriers have been broken down through it - feedback has been valuable in most cases - has led to revision of self-concepts and so on - which can only have been beneficial".

"They would be positive. I feel I've gained something, though it may be intangible - possibly a greater awareness of feelings, and other peoples' ideas, feelings and their awareness".

Group 3: "Positive - to some extent everyone has become more frank and open -

has learnt to be less afraid, to be themselves".

"Positive as they have helped me become more open and happier especially with respect to other people. I have also gained more confidence in myself - well a little more".

"Positive - I haven't experienced any real bad effects other than a possible abruptness which I have developed. Otherwise I think I have become more honest with myself and others, and have developed my feelings to a much fuller extent".

Group 4: "My overall evaluation would be highly positive - this is particularly true in meeting people, outside of this group, who have attended t-groups".

"Positive - mainly for contact, openness etc. The groups have been very meaningful for me - but I don't want them to end, as some contact has been made yet will probably end now. Also, very important, helped to improve relationships important to me".

"Positive - I now feel that I can go into relationships with more meaning. But the most fantastic gain I've had is that in the last few weeks my relationship with my wife has become incredible. I've discussed things with her that I never believed possible".

"Positive because of a stronger self-image I've gained. Also because even if the relationships aren't carried outside the group, they have been meaningful. I have enjoyed the opportunity to express how I

feel without fear of being misunderstood, even if I don't feel I've used it to its full capacity".

NEGATIVE STATEMENTS:

- Group 1: "Not positive enough as they were not intense enough and did not aid in getting at most people's bad points".
- Group 2: "Positive in so far as I've gained a tremendous amount. Negative in so far as the group creates a false situation, unreal, but not really adaptable to daily situations - nevertheless, a valuable experience. Negative also in so far as a very varied personality appears in situations outside the t-group".
- Group 3: "In spite of the fact that I enjoyed coming and wouldn't not have joined in, I would be inclined to rate it 'neutrally' as I did not feel I gained as much as I could have, nor did I feel that the group reached its full potential".
- "Positive - slightly. I have gained some insights from participation but not as much as I had hoped".
- Group 4: No negative comments.

QUESTION 6: Was the trainer's role positive, neutral or negative?

Unfortunately there seems to have been a misunderstanding with regard to the word "neutral" in this question. I intended it as a halfway position between positive (helpful) and negative (destructive). However on most of the protocols it seems to have been given a

positive connotation on the assumption that neutrality is equated with lack of bias, and with scientific objectivity. However the full statement should provide the correct context for the reader.

POSITIVE STATEMENTS:

Group 1: "Good. I am pleased at how non-directive you were. I like you as a person and I think that is important in this sort of group".

"Useful - as a guide. You didn't impose, but the group needed a guide".

"I think you played an indispensable part in the sessions. You guided, led, ordered and arranged the sessions - in my opinion very tactfully and thoughtfully". "Very high as felt you were someone I could confide in and trust - had the right temperament. A bit too dominant at times, and then stood out as leader. However, role very useful and group without trainer would be completely different".

Group 2: "You receive a very positive rating - you found the right medium of extent of guidance. At times, understandably, you appeared a little tired, but did pick up again. Your self-disclosure was particularly valuable for others and did contribute to your success".

"We do turn to you for guidance and I feel it would be a little smoother if it were always freely given. I feel you have done a superb job - not intruding or stamping your own level but I would be very wary of advising someone with less insight, gift or intellect to attempt this role".

roup 3: "Your role as trainer/participant I would evaluate as being very useful - I don't think any of us would have developed very much in this short time without you. We are all too scared of making the first move. I wish that you could have participated more - as it is I look on you as partly a teacher. I realise this is necessary in that we have to learn to communicate".

"As a whole, useful to the group in that as a trainer you were positive throughout and as a participant you inspired beauty, truth and yet retained your 'innocence'. Useful but not essential role as trainer".

"You - beautifully supportive and sympathetic. Maybe should have stressed more firmly in the beginning our freedom to initiate discussion, exercises etc. A little inhibited - could sometimes have 'pushed' things to a more intense level. Your seriousness has possibly sobered the group - atmosphere was often too sombre and heavy".

roup 4: "First as person - made me feel optimistic that there are people who re-evaluate their priorities etc., and act. A necessary role - to introduce new things, give structure but not impose. As participant - good, no different from others".

"You managed to maintain a pretty neutral role throughout, but this group definitely needed leadership of some sort, which you did provide. There was an unavoidable distance between you and some of the group (I think) because of vast differences in breadth of experience, etc".

"As a participant, you contributed very little until we drew it out of

you about three meetings ago. I rate your contribution as useful. As a trainer, you did not impose suggestions unless it was essential, and always allowed discussion around the structures proposed. You also seemed amenable to suggestions from the group. I feel there is no other way for a trainer who is also a participant, to react; therefore your contribution was useful".

"At first I was very aware of the fact that you were running the scene. But then, after that, you became very much part of the group, which I really enjoyed".

NEGATIVE STATEMENTS

Group 1: "Bad in the beginning - I felt that everyone turned to you - this you might not have been able to help. You were a looker on for all to turn to. It became less in the last few meetings and I know I accepted you more".

"You were too self-conscious and I think you should try bringing yourself into, say the exercises, by saying 'we' more (i.e. including yourself)".

Group 2: "Difficult position for you and group's attitude to you. I think possibly you should have been firmer at times in leading the group because I think we got lost of a few issues. I don't think you could take a totally neutral position - so I think it would have been better if we were taken in firmer control".

"Your role as a trainer was useful because there were times when we could not agree on what to do next e.g. some said we should do one thing and some said we should do another, and we sort of just accepted what you

said - which is possibly not so good, yet it was the only way to decide".

Group 3: "In terms of your criteria I think your role was 'detrimental'

a) group was disinclined to take initiative for their activities because you were the 'organizer'.

b) I did feel that you 'formalized' the discussions and I personally found it inhibiting - towards the end this was much better.

c) In the exercise where we were told the purpose of t-groups, I felt we'd have got far more if the group had been allowed to compile their own 'list' in realities on the subject.

d) I was conscious that it was an exercise for your thesis and I sensed your expectations and these were often in opposition to my own feelings.

e) I find this a difficult point to rate because although I feel that there were certain negative attributes - in other respects you were bloody perceptive and handled things very well - but I felt this more in relation to others than to me personally".

"At times you were useful, at times a hindrance, at other times a mixture of both. There were times when your more extensive psychological training did prove irritating; while at other times I could have wished for a more positive lead from you - particularly when the verbals seemed to be going in a circle. On the whole, I think you carried out an impossible task fairly well".

Group 4: "Too much of the trainer initially, and this left a lasting impression.

Perhaps also too neutral - but pretty! "I think your role was neutral; well, as neutral as it could have been".

"Slightly less than neutral. For the first part I felt you were too much out of it and noticed the deliberate checking of yourself, but you did to a large extent overcome this later. I couldn't help feeling you were in charge throughout but realise this was no fault of your own".

RESULTS OF HONOURS GROUP.

The Honours group answered an informal questionnaire (Appendix K), but were not subjected to any other measurements. I have not included them in the procedure, although there were some dramatic moments in these sessions. The main objective in running such a group as part of this study was to see if there would be any beneficial effects on the seminar situation. The students assessments have been coded under the following headings:

1. General negative effects - inability to work and concentrate after t-group sessions.
2. Negative effects on actual seminar situation.
3. Nil effect on actual seminar situation.
4. General positive effects on seminar situation.
5. Improved student cohesiveness in seminars.
6. Less shyness and inhibition with regard to contributing to discussion.
7. Improved receptivity to others in the seminar situation.
8. Altered attitudes to content and orientation of courses.
9. Changed self-reports and self-attitudes relating to seminar situation and psychology career in general.
10. Changed attitudes to instructors.
11. Comments of the instructor.

The following are some examples of students' comments under these headings:

1. GENERAL NEGATIVE EFFECTS;

"I found it very difficult to work during the course of the group. I found it well-nigh impossible to do anything for a couple of hours after the session. It was rather an exhausting procedure ... I also lost quite a lot of interest in formal study, i.e. in having seminars prepared for a certain date on a certain topic when I felt like doing something else. I became rather restless and alienated. However, a large part of this I think was the result of extraneous factors rather than a direct result of the t-group. I'm sure though that it had something to do with it, so I didn't go to many seminars during this period. However, I seem to recall that some members of the group were finding it easier to 'participate'. "Unfortunately, it is a detrimental effect that comes most strongly to mind. After one of the sessions (about No. 3) I was in a state of extreme depression for the next week".

"I felt very absent-minded and tired immediately after sessions and could not concentrate for the rest of that day ... I felt generally 'marvellous', but with little interest for academic work. I only wanted to socialize. I think this is so because the group situation amplified the anaemia of the formal academic situation".

2. NEGATIVE EFFECTS ON ACTUAL SEMINARS:

"On the second day of my week's depression I had a counselling seminar. I thought then, as I still think, that the seminar was

quite good ... However, Sally thought my topic somewhat irrelevant, having nothing to do with counselling, and said so in no uncertain terms. This coming at this time left me completely shattered. I did not even try to defend my position (which was quite legitimate); I simply rushed through the seminar and then detached myself from all discussion of my own seminar".

"(There was) A certain almost avoidance by some members of the class who were left out ... an avoidance or mockery of the subject of t-groups".

3. NIL EFFECTS ON SEMINARS:

"I haven't noticed any effects on seminars".

"Not really aware of any effects".

"Can't personally think of any effects on seminars".

"Here I have noticed almost no effect ... perhaps this will come about, that we make an effort as a whole to be more perceptive, less selfish etc. to incorporate everyone and not bulldoze over the quieter members".

"I still don't speak and still feel badly over this. However, I must admit that presenting seminars (I've only presented one since the beginning of the group) seems to be easier".

4. POSITIVE EFFECTS ON SEMINARS - GENERAL:

"I find it more difficult to stay away from a seminar even if I have most urgent things to do - even if I know that attending will throw my whole

schedule out".

"The atmosphere in seminars is incredibly better - there is less restraint, more tolerance and infinitely more warmth to both staff and students".

"I'd recommend this for every Honours group - it's been a brilliant experience".

"The t-group will be, if not the one, then at least one of the supreme experiences of my University Career".

5. IMPROVED STUDENT COHESIVENESS IN SEMINARS.

"I think there is now far greater warmth among members of the group ... particularly marked with the chaps ... (relationships were pretty friction - provoking previously)".

"I was dreadfully miserable in the class towards the beginning of the year - ... this was beginning to pass by the time the t-group began, but I don't believe (it) would ever have got as far as it has without the t-group interaction".

"I have learnt that we have excellent fellows (both male and female) in our Honours group, and feel privileged to be with them".

"I feel an increase in group cohesiveness ... which I believe also generalized to other members of the Honours class".

6. LESS SHYNESS AND INHIBITION RE CONTRIBUTING TO DISCUSSION.

"In History, Metatheory and Abnormal I don't utter a word, (but) in

counselling seminars (smaller group) I almost monopolise the conversation. In physiology seminars (also smaller group) I talk when I feel like it without shyness".

"I think my positive feelings towards Arnold (the instructor) have made the Abnormal seminars more enjoyable. I feel less shy about speaking and I seem to have a general feeling of ease and relaxation during Abnormal seminars now".

"Yes, it has had effects in the smaller groups, e.g. Counselling ... I have been talking and feeling good for it".

"In a Counselling prac. Maurice spoke to us about a real problem he had in an open, frank way. About six of us from the t-group were there, plus about three others. I feel that (he) would never have disclosed what he did if he hadn't felt closer to those of us who were there (through the t-group sessions) and more used to speaking on a deeper level to a group".

" ... generalization to seminars (other than counselling) is slight; however, since I feel more confident, I feel more able to participate, i.e. although I still feel too inhibited to speak, the inhibition is far less intense than previously. I think that there will be an eventual generalization".

7. IMPROVED RECEPTIVITY TO OTHERS:

"I feel that it is easier to understand what some people are saying. Some are using 'simpler' language ... others seem to use more secondary cues

facial expression, hand movements etc., now than before these sessions. Also seminars have become more humanized in atmosphere (increased non-verbal communication)".

"A number of people of whom I was nervous (intellectually) don't worry me so much".

"Positive effects on seminars only in so far as being more interested and sympathetic towards the effects of liked others".

8. ALTERED ATTITUDES TO CONTENT AND ORIENTATION OF COURSES:

"I've for the first time begun to really understand (feel maybe a better word here) what the humanist movement (is) aiming at. Thus far, I'm fascinated and am going to get more involved, and this coming from a behaviourist or physiological position, is quite a development ... I used to really view the existentialists and people like Rogers with a suspicion similar to the one held by the Government towards English (speaking) students".

"I feel that one can never really understand something intellectually unless one is capable of the appropriate associated emotion. One cannot intellectually fully appreciate the world of Laing's schizophrenics, the mystical experiences of Huxley, or even the meaning of the hippie philosophy of love. The t-group is a method, for me at least, of knowingly and purposively experiencing and enlarging one's emotional repertoire".

"One other beneficial effect has been that it provided some check upon

my orientation drifting too much towards scientism".

"Reinforced my ideas about the destructive effects of rationalism (especially in academic psychology) on human relations and experience of the world in general ... A 'spiritual' dimension seems necessary, to balance the emphasis on (the) rationality (sic) of so many psychologists".

9. CHANGED SELF-REPORTS AND SELF-ATTITUDES RELATING TO SEMINAR SITUATION AND PSYCHOLOGY CAREER IN GENERAL:

"I've always felt - and feel - guilty about not contributing in seminars ... but I've never seen so closely just how much I leave the initiative to others ... (But) I think some of my feelings about not speaking in seminars have been allayed by the fact that many others are just as fearful as I am".

"... the t-group forced me ... to look deeply into my own position in the Honours group ... the result being that my 'arrogant' complacency became an untenable position to hold".

"I'm beginning to wonder whether I really want to become an academic. I'm beginning to feel a real need to become involved in social problems on a non-academic level, and may drop out of University (I hope after Honours) to join an international voluntary service".

"The most important (thing) that (I have learnt about myself) is that I feel I am able to hold my own with most of the others in the group on certain levels of discussion (but) - it isn't an academic one (more clinical or counselling type) ... I still see myself as somewhat out of place".

10. CHANGED ATTITUDES TO INSTRUCTORS.

"With respect to Arnold (instructor) ... underlying tensions became more articulated and discussed so that ... I understand him much better, and myself in relation to him. So while tensions still remain I feel very affectionate towards him".

"I am deeply impressed by Arnold's (instructor) heroic honesty and feel intensely loyal to him and accepting of his unique self (I mean his self-confessed 'autism', which explains much of the uncomfortable tension I experienced previously)".

"I found it almost unbelievable to find that someone like ... (instructor) ... could suffer from feelings of inadequacy. I can remember times, some time around second year, when I was utterly convinced that he was the most well-adjusted person I'd met, the one person who had life by the throat".

"With Arnold (instructor) somehow I don't feel completely relaxed. I'm terribly aware of every word I say to him and generally feel a bloody idiot after talking to him - I kick myself for saying the stupid things I do".

"Up till the sessions I had been a bit terrified of Arnold (instructor)! No particular reason, but now I feel that I know (him) as a person and not purely as a lecturer, and this has made a tremendous difference. I now feel that I can approach (him) about any problem that I have".

"It changed fairly radically my response to Arnold (instructor)".

"Last year, when I first came across Arnold (instructor), I always felt that he epitomized a 'serene' and 'pure' person, showing extreme tolerance and fairness almost to the extent of being a martyr, and I always wondered what he was really like. However, coming to know him in the group, it is obvious that I came to see him as a very real person, with shortcomings and limitations like everyone else. I have come to feel quite strongly toward him ... but I still find it difficult being on a personal level with him because of the student-teacher relationship".

"I now quite honestly wonder whether perhaps Dr. du Preez may not in fact also be shy, or whether perhaps Professor Radloff actually hates rats".

11. COMMENTS OF THE INSTRUCTOR:

"More friendly and more frank with students ... more able to give genuine feedback during and after seminar presentations - but perhaps I forget that not all students have attended t-groups, so some may be taken aback by my unusual frankness. There were many technical shortcomings in this experience, but it was the first time we have tried such an experiment and we have learnt from the mistakes (e.g. non-residential setting, morning sessions, middle of academic year, too short periods, not clear enough definition of my role etc.) I definitely feel, from the fair amount of positive feedback with regard to the academic situation, that this is worth further investigation. I would urge others to explore similar innovations both at the graduate and undergraduate level".

11 DISCUSSION.

Statistical evidence does not allow for rejection of the null hypothesis that there would be no significant differences between the verbal and non-verbal groups in degree of convergence of self and ideal self, and amount of insight into others. However there are many methodological flaws in this study which call for great caution in interpreting these results. To begin with, the scales which were evolved were unsatisfactory for a number of reasons - however I am pessimistic about the possibility of finding a form of measurement not subject to some of the following criticisms.

In the first place, the fifteen statements chosen by each individual were unquestionably a function of his interaction with his environment at that moment. Many people said this viz. that they felt they had not put down the most important things about themselves, and that if they had been asked to complete the "who am I?" on different occasions, they would have thought of different things. This was later borne out in the last session when they received the list of their own constructs to re-rate. Many of them could not believe that some of the constructs were their own, and had to be shown their original handwritten list as evidence that they were. Many members stated that they would write very different things at that particular stage. It might have been more beneficial to ask them to write the "who am I?" afresh as did Gordon (1969), but the cost in time did not seem to be worth the possibility of a different result, and it would have made it difficult to quantify the

results in order to attain statistical respectability.

Secondly the actual rating - numerically evaluating how much of a construct they possessed - was arbitrary. To say that 1= very little, 7= a great deal and 4= a fair amount has little enough meaning, but the finer gradations of 2, 3, 5 and 6 were rather unreliable. Many people commented that it was impossible to rate themselves accurately, and that the ratings could easily have occurred anywhere on the scale depending on the time of day or particular mood they were in. The same criticisms were launched at the ideal-self ratings.

If the original statements had definitely revealed each individual's true view of himself the rating of centrality and peripherality might have been very valuable. But since doubt is thrown on the "who am I?" in the first place, any subsequent measurements based on it must necessarily be suspect.

The TAT was revealing but generally only with hindsight. It might have served better as a tool of self-disclosure during the group sessions rather than as a measurement of insight. It probably would have been more reliable had each person written stories for two or three TAT cards. However the possible added use had to be weighed up against the cost of using additional instruments. These costs involved increased length of time for measurements which already stood at 2 hours, fatigue, negative attitudes towards me, waning confidence

in me, less interaction time, the amount of post-test "bumf" that already existed, and the extra time for assessment in the last session. Further, it was felt that there was no logical place to stop - if we were asking for 3 TAT stories, why not 6 or 10? The argument that every time a measurement is taken, conditions in the group are altered, led to the final decision not to add any further measurements to the existing battery.

In spite of these criticisms of the tests used, there was still a significant convergance between self and ideal-self scores after training in three of the experimental groups. Although there were no significant differences between the groups on the amount of convergence, suggesting that the nonverbal exercises did not interfere with nor promote change, the "discussion only" groups showed changes at greater levels of significance than did the non-verbal groups - (.01 and .001 as compared with .05). Group A showed no significant convergence after training' neither did the control group. On the surface it would appear that there was a greater tendency to change in the discussion only groups, and thus one might make the assumption that non-verbal exercises have a slightly detrimental effect on positive changes in self concept. However I feel quite strongly that the case is not so simple. I believe much of the difference may be due to chance personality differences in the groups:- for example, one verbal exercise common to all four groups was the self-disclosure

exercise. In both the non-verbal groups there was one person who objected to this exercise after it had been accomplished, and who spent a good deal of time in subsequent sessions talking about the uselessness of such a task. I would contend that this type of behaviour inhibits good group contact, but has nothing to do with the non-verbal exercises. In both these groups too there was a person who was highly critical of most things that the group did, yet seldom offered constructive alternatives. This did not happen in the verbal groups, and I believe it was fortuitous that these individuals were placed in the non-verbal groups. There is a possibility that some members used the non-verbal exercises as a structure to hide behind in order to prevent direct encounter (in fact one person admitted to this in her assessment form). However, I would be very hesitant to say that these exercises had been detrimental to the group outcome. Groups B and D had a demonstration session of some of the more powerful exercises after they had repeated the measurements. Group B generally enjoyed the exercises, although one or two members treated them as party games and did not seem to get fully involved. Group D however, were completely overwhelmed by the impact of these exercises, and said that if they had to re-rate the course they would have made it much more positive. There was a greatly increased feeling of solidarity among the members after the exercises, and a greater feeling of knowing each other more insightfully. Yet this group were probably the most cohesive

and constructive during sessions, and had the most significant changes in congruence prior to this experience. I would conclude that despite the statistical evidence, non-verbal exercises have a very important role to play in sensitivity training, but their power rests largely in their careful timing and appropriateness. It is true that the early sessions of Groups A and C were characterised by a systematized presentation of the exercises. It was only later that I felt bound to break the standardization and present exercises that seemed most pertinent to that group at that time.

Related to this is the fact that people do not have equal capacities for growth, nor equal motivation for growth. Without knowledge of a baseline with regard to motivation and capability, it seems impossible to me to attribute rate of growth or change solely to manipulation of an independent variable. I regret very much not having included in the informal assessment questionnaire a question as to whether individuals felt they had made the most of their t-group opportunity. Such a question was inserted for the Honours group, and was answered negatively by every member. However there are differences in ability to accept the responsibility for lack of growth, and for not making the most of the experience. A few of the comments in the main experimental groups' assessment sheets were clearly extra-punitive, blaming such things as lack of structure, lack of guidance, lack of knowledge of purposes, and lack of knowledge of other members' motives for being in the group as the reasons for not

having participated fully. Again it just happens that most of these individuals were in the non-verbal groups.

An important aspect of encounter exercises - both verbal and non-verbal is that they are games. Play is more and more being seen as an essential mode of being-in-the-world that adult man is suppressing and forgetting. Sadler, (1966) sees play as "a basic form of existential encounter, expressing a genuine form of freedom ... a form of transcendence ... remarkably similar to that discovered in the phenomenon of love". Play is seen as essential to human identity, significance and realization of potentialities. Alexander (1969) noticed that in play therapy children became intensely involved in their activities - they live in the immediate experiential mode.

Feelings are expressed either through action or verbally as they occur in the here-and-now, and contact is frequently made with emotions which are generally not readily available. Children frequently become excited as they experience a new freedom for open spontaneous feelings and actions, while a living relationship develops and grows between therapist and child as they share an intense experience.

Alexander constantly compared the spontaneity of these games with the difficult task of verbal adult therapy. Here there is no sense of play, but an intense anguish as the patient attempts to express his innermost feelings and fears verbally. Frequently words cannot be found or are

inadequate to express a total experience; often they are used as a shield to hide behind or a foil to parry investigation of the painful depths.

"They disguise, obscure, hide true feelings, not only from the listener but from the person making the effort to express himself "(Alexander,

1969). It was some time before Alexander became involved in one of

Schutz's encounter marathons, and there discovered the possibilities

of play for adult therapy. "Here was the intimate relationship

expressed in doing and being, allowing the free play of spontaneous

feeling, active interaction and imagination to tear through the

cognitive defenses. Here participants engage each other in

immediate experience and interact in fantasy as well as reality.

There is movement and bodily contact. Awareness develops at the

lower levels of consciousness and as a felt experience rather than

an organized logical insight. Growth, when it occurs, emanates

as a total reorganization of being and expression rather than in

fragmentary increments. Here were all the processes of play

therapy. Here was a way of adapting my years of play therapy

experience to the adult world". (Alexander, 1969).

Although it was gratifying to find that the convergence between self

and ideal-self after training was significantly greater in three of the

four experimental groups than in the control group, I must question

the concept of congruent self and ideal images as being a sign of

growth. I feel that a merely quantitative assessment is invalid

and that one really needs to assess qualitatively each construct for each individual. It is possible for congruence to occur in two ways viz. change in self concept suggesting that the individual sees himself more like he would wish to; or he may have reviewed his ideal self-concept in the light of changing values, and found that he did not really wish to be very different from the way he actually was. Both of these seem to be positive changes. Butler (1968) found that ideal-concepts are more stable than self-concepts, thus the latter change is less likely to occur. However, it is possible that self and ideal-self concepts may concur and, in fact, be pathological. It is also possible for the individual to assume he is like his ideal image but in fact be very far from it. I would assume that if sensitivity training has been at all effective, these cases are not likely to occur; but one must again bear in mind that individuals have different capacities for learning about themselves and for seeing themselves as others see them, thus it is possible for such occurrences to take place. I feel therefore, that it is necessary to be cautious with regard to the assumption that congruence of self and ideal self images is necessarily healthy and/or accurate.

Liggett (1957) has attempted to get round some of the difficulties of measuring self-concepts by using a non-verbal assessment of the self; this still presupposes a static self, as well as offering a limited number of concepts from which the subject must choose.

Thus, while far from satisfactory, I still prefer the open choice of the "Who am I?" measurement which frees the individual to put down whatever is most relevant to himself at that particular moment.

Gergen (1969) discusses self theory and finds two major streams, viz. the psychoanalytic concept of the ego as elaborated by Sullivan, Horney, Fromm and Rogers, and the contributions of James and G.H. Mead as elaborated by many research psychologists and sociologists. He suggests that there are six basic assumptions common to both these traditions viz: all men are capable of conscious experience; experience is divisible into two categories, self and not-self; the individual's experiences of himself are basically reflections of how others see him; gradually a unified core of self-experiences is developed which persists over time and differing circumstances; the most important self-experiences are evaluative in nature (i.e. self-esteem); and finally, each person strives towards consistency in his experiences of himself. Gergen points out that many of these assumptions need modification in the light of present day evidence.

Of particular relevance to the self-measurements used in this study is the argument that differentiation between self and non-self experiences is not really valid. Rather one might look at the degree of differentiation between various self-aspects; it is hypothesized that there will be vast individual differences in degree

of differentiation which will generate very different behaviour patterns. Further he assumes that among the differentiated aspects of self there will be varying degrees of saliency so that all aspects of the self will not be equally available to consciousness at any one time.

Gergen's research has shown "clearly that the conception a person has of himself at any given moment is responsive to a host of situational and motivational variables. People appear to have large repertoires of labels for the self, and at no time do they seem to be cognizant of the entire complex of concepts" (Gergen, 1969). Thus in this study the constructs rated in the first session may not have equivalent salience when rated after training. Also the different self-aspects may differ in rigidity so that certain aspects are very flexible while others are recalcitrant to change. Thus a small amount of change in a rigid concept may be more meaningful than vast changes in more malleable concepts, so that quantifying change without a qualitative look at the basal concepts may in fact not be very revealing. Another draw back with measurement of the self is that while the individual has certain experiences which are differentiated, salient at different times and more or less rigidly fixed, "at the same time, he may not be able to verbalize them or to provide succinct definition. Erikson has ably captured this phenomenon in his classic discussion of identity diffusion". (Gergen, 1969).

With regard to consistency, while it has generally been thought that people unanimously strive towards a consistent and unitary self-concept (cf literature on cognitive dissonance), much of Gergen's research on self-presentation has shown that individuals frequently engage in disparate role behaviours in order to reach other goals in a situation.

"It may be that consistency - striving is one of a number of motives and may vary considerably from person to person. However, when placed in a broader context, it may prove a good deal weaker than many other motives harbored by the individual" (Gergen, 1969).

Furthermore, it is also possible that the highly consistent individual is less healthy than the individual who is flexible enough to bend to the demands of the situation. It would seem likely that both extremes of consistency and inconsistency are equally maladaptive - the one unable to tolerate the inevitable inconsistency demanded by environmental characteristics, the other having little continuity of experience enabling him to predict and cope with the environment. Perhaps a balance of structure and flexibility is required for healthy functioning so that the individual can act on, and not just react to his environment, i. e. expressive as opposed to merely coping behaviour.

With regard to the question of increased insight into others through assessment of others' constructs and TAT stories, the analysis of variance showed a significant variance of all the groups' scores (for others' constructs $F = .05$; for TAT $F = .01$). However, Scheffé

comparisons between means showed no significant differences. There are many possible explanations for these results.

Firstly, incorrect guessing of others' constructs might well be more a function of lack of self-disclosure (or different disclosures) than lack of guessers' insight. For example group member A may have written down a construct about himself but not have felt inclined to reveal anything of this nature in the group discussions. Member B may not have written a similar construct simply because it did not occur to him at the time (i.e. was not most salient at that moment), but in discussions he did reveal this aspect of himself. The assessors would in fact be correct in rating member B as seeing himself that way, yet they would be incorrect in assuming that he had written that construct. Thus accurate insight may well have been scored as incorrect by the computer.

I am not convinced that prediction of another's response is an accurate measure of insight. In line with the philosophy set out in the introduction, I feel that prediction of responses requires abstractive perception of the other and suggests the operation of highly consistent behaviour, response sets and stereotyping. I am in principle opposed to such rubricizing and feel that if individuals allowed themselves to perceive taoistically (Maslow, 1966 b), they would be assured that all of the members were capable of all the responses at some time or other, and that prediction of who had made which response at a particular

moment in time is quite irrelevant to fully experiencing each other. Dunnette (1969) describes the steps required in making a prediction, viz. collation of all information gathered through one's "imperfectly permeable and potentially unfaithful filtering system", followed by inductive processes which combine this data into a suitable implicit stereotype, followed finally by deductions made from one's own theory about the typical behaviours of the class of people to which one has just assigned the subject. He goes on to say that "Possibilities for inaccuracy exist everywhere along the line - ranging from having too tight a filter or misperceiving information during the very first phase of interpersonal observation to forming an erroneous stereotype or making poor deductions from a correct stereotype". I must take issue with the final phrase, in that I do not believe there can be a correct stereotype in terms of the introductory orientation.

Dunnette also remarks on the relationship between amount of available information and accuracy of prediction. He quotes some sound evidence that there is a curvilinear relationship between the two for untrained perceivers such that too much information militates against accurate perception, as does too little information - an important point to remember in studies of this nature. Elsewhere with Campbell (Campbell and Dunnette, 1968), Dunnette discusses the meaninglessness of the term "interpersonal sensitivity" which "is not only an elusive, but also a highly complex phenomenon.

Persons involved in a t-group training program may indeed become more 'sensitive', but the nature and underlying strategies of the sensitivities developed may differ widely from person to person and from program to program". Campbell and Dunnette go on to say that accurate empathy should be a goal of training groups, and they define it as the ability to make accurate predictions about attitudes and values of others, thus falling into the very trap they had set. I would agree with their point about the wide differences in types of sensitivity, but question whether insight, sensitivity or empathy necessarily involves accurate prediction. I feel that prediction and empathy/insight represent the "two dimensions of our psychotherapeutic zeitgeist" that Rossi (1969) has posited, viz. "game" and "growth".

Rogers (1963) in discussing the fully functioning person, says that one important aspect of such an individual's behaviour is that he can rely on himself to be dependable but not predictable, i.e. he will know that he will usually behave in an appropriate fashion in new situations but cannot possibly predict what this fashion will be. This is because he is not relying totally on abstractions from past experiences which cause him to block out stimuli in the new situation that do not fit into his preconceived category. Thus he will be open to the full range of stimuli in the new situation and his behaviour cannot be known in advance by himself or others. Rogers adds that "it is the maladjusted person whose behavior can be specifically predicted, and

some loss of predictability should be evident in every increase in openness to experience and existential living". Thus I am very doubtful as to the legitimacy of calling accurate prediction of responses insight or empathy.

The following quote from Egan (1970) sums up my feeling on this point.

"Accurate empathy refers to the ability to get some kind of feeling for what is going on inside another here and now and is not necessarily related to conceptual accuracy or predictive ability. Sensitivity training should produce more openness to the attributes, attitudes, opinions, feelings and reactions of others. Accuracy, however, is something that depends upon both the one who emits the communication and the one who receives it. A person perceives another more accurately both if he gets rid of his own barriers to perceiving and if the other emits communications more directly and accurately".

Another major difficulty in assessing the outcome of sensitivity training is the problem of adequate control measures. Many studies have failed to use control groups, but even where these have been utilized the results have been far from satisfactory. One of the major problems is the question of motivation for change. I personally find it uncongenial to use as controls people who have applied for sensitivity training. Even where one receives too many applicants to fit into the research programme, it is not usually feasible to promise them access to groups later in the year, or the following year (this is frequently

offered, but I wonder with what authenticity, and how frequently it is carried out). I found that I had enough applicants for four groups, and although I had only intended to run two simultaneously, I was not able to turn down the other applicants and use them as controls. Instead I used a student group who were meeting once a week for tutorial discussions. Since these individuals had not applied for admission to the groups, there was no reason to suppose that they were equally motivated for change, growth, insight etc. And motivation must surely be an unquestioned basic variable in programmes of behaviour change. Secondly, it was extremely difficult, because of lack of motivation, to adhere to the time variable supposedly under control. The experimental groups were remeasured after a period of nine weeks. The control group were unable to meet as a full group until fifteen weeks after the initial measurements were taken - and then one member did not come. It was found impossible to gather a control group as large as any of the experimental groups, the members being seven (six for the after measures) as compared with 12, 10, 9 and 9 for the experimental groups. Thus by sheer guess work on the measures of insight into others there was a greater probability that the control group would score higher than any groups receiving training.

Also the fact that they had been meeting regularly since the beginning of the year, as well as seeing each other daily in lectures and having the

extra six weeks between measures, may have enabled them to know each other as well as the members of the experimental groups came to do.

There were some close friendships in the control group that I was unaware of - in fact four out of the seven members were involved together in a t-group in the interim period between measurements - and it is also possible that some members may have discussed their constructs and stories after the initial measurements. Furthermore, if there were any friendships in the control group such that some members could easily identify some others, the process of elimination was made that much simpler because of the relative size of the group. Group A which consisted of 12 members fared worse than all the other groups on all the measurements, suggesting perhaps that the size of the group was greater than the optimum for intimacy.

Finally, in research on macro-aspects of human behaviour over a period of time, it is impossible to control all the important variables that will affect an individual's life.

For example at least one group member broke up with her boyfriend just before the final measurement session, and admitted in the informal assessment that this had coloured her mood of the moment to the extent that she was not able to assess accurately the role that the group had played in her changed self-concept. At least four members of the control group participated in a marathon t-group experience between the pre and post-measures, while another had a baby - all events which

may contribute greatly to changes in behaviour, self-concept, insight etc.

Another problem relevant to this study and mentioned by Campbell and Dunnette (1968), Dunnette (1969) and Egan (1970), is that outcome of training studies deal with group scores and lose sight of the individual. It must not be forgotten that there are vast individual differences with regard to capacity for growth, and until we know the individual baselines we are working from, it is impossible to meaningfully measure the gains made in training groups. The interaction effect between individual capacity and training style may well be one of the most important variables affecting training outcome.

The question of measuring tools is particularly relevant in this field, for as yet there seem to be few validated tests designed specifically to measure the outcome of t-groups. One of the problems may be the apparent lack of definition and agreement as to what the goals of training should be. The studies discussed in the literature either have divergent aims or fail to define the goals in meaningful and measurable terms. Existing psychological tests may be valid and reliable but are generally not sensitive to the specific aims of t-groups, while ad hoc tests that seem to be highly relevant may have no validity. At present the choice of measurement tool appears to be between relevance and reliability. I chose the former category at the outset of this study but have since had second thoughts (see section on predictability and insight) with the result that I am not sure whether two of my tests

were invalid, irrelevant or both! To further complicate the issue, my view of man as self-determining rather than controlled by others, makes it impossible to define the goal of training and expect the subjects to attain it. I prefer to look upon the training experience as a place for exploration rather than a situation demanding immediate and specific changes. The t-group is not an end in itself but merely a tool which the individual is free to use in any way he chooses. Sutich (1967) quoting Karen Horney on psychoanalysis backs up this view. "Analysis does not aim at turning out a finished product. Rather, its purpose is achieved when the patient can proceed on his own. Methods of progress after analysis are indicated". Thus what analysis, and hopefully the t-group, is endeavouring to do, is to sow the seeds of what Sutich has called "the growth-centered attitude".

Some of the studies cited in an earlier section show that many behavioural changes only occur weeks or even months after training, suggesting that perhaps subtle attitude changes occur in the group experience which take time to transform into overt behavioural change. I further believe it is possible for very fundamental changes in awareness and attitude to occur which never manifest in marked or observable behavioural changes. Thus I place far more reliance on the subjective assessments of the t-group participants than I do on questionable objective measurements. When my subjects tell me that they do not feel any different, or that they do feel different, I am more convinced than by convergence of two

possibly arbitrary scores. When the objective measurements and the subjective assessments seem to concur, then I am even more convinced. This is what I think has happened in the present study. The objective measures have shown significant changes in the self but no significant growth in insight into others. The subjective assessments were far more positive and explicit about learnings about the self than about others. Incidents of negative changes may be as valuable as those of positive change, for they may indicate increased self-awareness and at the very least, that the individual has been shaken out of a static rigidity into a state of flux in which growth becomes possible. Thus I must question the validity of attempting to measure an "opening", i.e. an experience which is not intended as an end product.

In summary, four main problems with regard to measurement arise:

(a) it is frequently found that numerous training groups resent the time taken up with measurements and often look upon this as an imposition. (Reader, 1969); (b) most measurements are concerned with average effects or group scores, and pay little concern to the interactional effects of individual differences and training methods (Campbell and Dunnette, 1968). (c) We often do not know what we are measuring and/or are frequently measuring the wrong variable. This is mainly due to lack of adequate definition, e.g. gains in empathy are generally defined as the increased ability to predict values, attitudes and behaviours of others, whereas perhaps this has nothing to do with

empathy, which is really the ability to feel with and understand what is happening inside another member here-and-now (Egan, 1970); (d) we are frequently forced to choose between valid tests which are often irrelevant to the situation, and tailor-made tests which have not been tested for reliability and validity (Stock, 1964; Egan, 1970). It is possible that tests can never be validated if they are to apply to a specific, unique situation and conversely that validated tests will never be relevant to a particular group.

What then are we left with? A field that is so confused and confusing that it is best left alone, or one which holds out an enormous amount of promise for the future? I think the latter - but we must be careful not to place too great an emphasis on objective laboratory-oriented research in this area at the expense of assessing individual experiential gains. This is not to say we should neglect research - the challenge is too strong - but to emphasize that the experience of the individual in the group has been an opportunity for him to learn about himself and others in a way that may not manifest itself on questionnaire forms or in external behaviour. Egan (1970) poses the question "can success be indicated by the very fact that the participant believes that he has benefited by the training experience and somehow feels enriched for having involved himself rather intimately with this set of people at this time?". I would answer very strongly in the affirmative. I must disagree with Stock (1964) when she says that subjective impressions of group members

are not necessarily an accurate reflection of what actually occurred in the group, and stress my belief that they are the only accurate impression of what occurred - for each member's individual learning. However, I would concur with her in stating that "For each person, what is important in the final analysis is how he experiences and perceives the t-group as it moves along ... and how he later organizes and structures his t-group experience and infuses it with personal meaning". (Stock, 1964).

One of the important questions to be asked is what was lost by spacing the group sessions at weekly intervals rather than having an intensive "accelerated interaction" (Stoller, 1968b) or marathon experience?

Basically, the emphases of these t-groups paralleled those of marathon and laboratory groups, viz. stressing here-and-now interaction, responsibility of the individual for his fate, actualization of potential rather than neurotic problems, and avoidance of the mental-illness model. Like the marathon (and unlike group therapy) we contracted to terminate the experience at a specific time. It seems that the degree of tension and involvement reported in marathon groups (Bach, 1966, 1967 a,b,c, Stoller, 1968 b) is not likely to be achieved when group members have a week in which to replace and anchor any slipping defences. We were also deprived of the experience of actually living with the other group members and seeing how they act, react and interact throughout the daily cycle. It is posited that the fatigue engendered in marathon sessions prevents members from utilizing energy in keeping their masks in place, with the result that defenses and

and role-playing strategies are dropped much sooner than in spaced sessions. Finally, Stoller (1968,b) reports intense elation and excitement in the final phases of the marathon which have to do with the discovery of alternate modes of conduct, and the experience of moving towards new possibilities of behaviour. While this "glow" tends to be transitory, it is not established that the flexibility of action disappears with it.

There are other problems equated with spaced sessions. Many people - and I am one of them - often react very slowly to the behaviour of others. There were many occasions when driving home after the session I would suddenly realise I was very angry, or very excited, or very moved by something someone had done or said. I would then have to wait a whole week - and experience four other group sessions in-between - before I could give the appropriate feedback. By this time of course, the emotional experience was lost and I could only report back the intellectual reaction. The impact was considerably diminished, but this would be unlikely if the group were to stay together for its whole life.

In returning to the outside world between sessions, group members may dissipate the effects of important experiences by attempting to share them with non-relevant others, before they have been worked through and incorporated in the presence of those responsible for their occurrence. Untimely sharing of such experiences may well

diminish their learning possibilities for example by being ridiculed, dismissed or made light of by people who did not share in the actual experience.

Non-residential groups make it harder to keep group discussions in the here-and-now because members are still very much involved in outside activities. Alschuler (1969) maintains that what he calls "psychological education courses" generally take place in "retreat settings that cut people off from past obligations and future commitments for brief periods of time. The isolated settings dramatize the "here-and-now opportunities". Thus in the groups in this study there was generally more than the usual "there-and-then" discussion which militates against optimal utilization of the training experience. It is also more difficult for the trainer to be passive and frustrating (if that is the chosen style), because the group is not captive as it is in a residential setting, and it is possible for members to become sufficiently bored or irritated with the proceedings not to return the following week to work this through. This in fact did not happen in the present study, perhaps because I felt it necessary to be fairly active much of the time.

In many ways the Honours group suffered more than the other groups because of the split sessions. Firstly, they met at 9 a.m. which was for most of them (as reported in the group) not the time of day most conducive to intimate interaction.

Secondly they were very strictly time-limited to two hours, since many of them had a seminar commencing at 11.15a.m. The other groups met at 8 p.m. and although officially intended to terminate at 11 p.m. they frequently went on until after midnight.

One of the frequently voiced indictments of sensitivity training is that any changes that do occur are situation-specific, and disappear as soon as the individual leaves the training setting. I do not believe such a blanket statement can be upheld. It would seem to me that we must look upon the training experience as a form of education. (Alschuler, 1969), and then we must apply the same criteria of worthiness of existence as we do to our other educational institutes. Do we in fact say that because many of us forget most of what we learned in school when we leave, that schooling is therefore not worthwhile? Or, that much of what we learned in school has no application in the outside world, therefore schools fulfill no practical purpose other than keeping children off the streets? All education provides basically the same experience, viz., the opportunity for the individual to learn about himself and his world. We cannot force anyone to make full use of this opportunity in the educational setting, nor to carry it through to his outside living. It seems to me that the basic requirement for learning to occur is motivation on the part of the student to acquire new knowledge. Part of the knowledge that is there for every t-group participant to acquire, is that he alone is responsible for what he learns and for

what he does with his knowledge. If this knowledge is successfully imparted, then I feel that the onus is on the participant, not the group trainers, to see that it is used. If the participant says that he learned nothing, or that it did not last, he is avoiding responsibility and leaning on others to help him. The proliferation of training groups that is occurring to-day seems to be evidence that many people are carrying through their experiences and offering their knowledge to others. Most trainers have been through experiences as group members before deciding to become trainers.

Although most training groups emphasize learning in the here-and-now, it is feasible that in the future some of the principles developed by McClelland and Winter (1969) for training achievement-motivation, long-term planning etc., may be incorporated into the training experience in such a way that the individual may learn how to put his new learning to better use in the future.

Sutich (1967) proposes that methods should be developed which aid the individual to accomplish continuous emotional growth, thus carrying over any learning from psychotherapy or t-groups into future living.

Before discussing the t-groups more generally I should like to quote a passage from Goldstein et al (1966) regarding research in psychotherapy in mitigation of the worth of this study in spite of the preponderance of methodological flaws: "We would like to express our belief that weak research is not worthless research ... a series of individually

faulty researches with no consistent methodological weakness may add up to a fairly convincing conclusion. We do not condone research that is not so good as it could be, and researchers should be honest with themselves and potential consumers of their research. However, it should be recognised that considerations of utility enter into almost all research and that ultimately the price of precision is too high, a fact that tends to limit the size of experimental groups in even the best research. Many persons work in situations in which there are built-in limitations on their capacity to control certain variables or to provide for the elimination of competing hypotheses, but we should prefer to have their contributions, even with limitations, than to lose the small increments that their efforts might be able to provide ... We reiterate our conviction that weak data are better than no data, if the weakness is recognised and appreciated ... There is, in fact, an apparent paradox stemming from considerations about the problem of generalizing from a particular set of experimental findings to some new situation (s), and that is that a little bit of 'sloppiness' or, to use a somewhat more acceptable term, a moderate degree of standardization is desirable in an experiment ... if an experiment is extremely well standardized the results will have validity only for other similarly standard situations. Thus, from the standpoint of generalizing to the kind of psychotherapy ordinarily practised, it may be better if not too much control is exercised over many aspects of therapy in the experimental situation".

Thus in spite of the somewhat equivocal statistical results, my own estimation concurs with that of most of the subjects, in that it was an exciting, beneficial and worthwhile experience. I personally gained many friends and found a special bond with a few of the group members. Many of the subjects have subsequently dropped in for a chat - I assume to acknowledge the newly formed bond between us. In the group sessions a few members expressed resentment at my being involved with other groups at the same time, and in the assessments one or two expressed that they felt I could not possibly have been genuinely concerned with all of the groups, and that I must have been stereotyping my responses even though it did not seem like it!

Kovan (1968) discusses the fact that group facilitators (trainers) generally resist becoming intimate members of the group. He says that they tend to rationalize these resistances by saying that involvement would be detrimental to the group and self-help processes, whereas he suspects the true reason to be fear of disclosing themselves as fallible, mortal human beings, and thus invoking hostility and aggression from the group members. The need to be an authority figure, omnipotent and detached, will keep the trainer from involving himself in the group, and will militate against effective learning in the group setting. Thus I believe that it is vitally important for the trainer to become an intimate participant in the

Finally, many of my subjects have asked if I intend running more groups in the future as they would like to repeat the experience and also have many friends who were now keen to participate. Two members have subsequently (and independently of each other) gone on to run emergent marathon groups with students, with apparent success.

One of the major characteristics of small groups which makes them an important area for research is the well-documented fact that they are a current phenomenon. Non-therapy groups have burgeoned to all corners of Western society and the proliferation rate appears to be on the increase. Egan (1970) quotes a study of self-actualization groups on the West Coast of America where, among a population of 50,000 people, 200 groups were found to be operating. All kinds of people are organizing and running groups in increasingly varying and unorthodox ways, with the result that it is impossible to accurately classify the types of groups, what their goals are, what kind of interaction takes place and what the results are. There is no doubt that the power generated by groups is frequently abused - but it is also true to say that it is the most dramatic excesses that reach the mass media, rather than the more frequent but moderate successes. Why are groups proliferating at the present rate? The answer obviously cannot be a simple one - nor can one do more than hypothesize about the causes. Egan states that one of the main causes, as he sees it, is a failure of the educational system to teach productive living in

community.

Bugental (1971a) echoes this thought, and feels it is "no exaggeration to say that our educational philosophy when viewed in the perspective of human history is almost tragically wasteful and even destructive. Twelve to twenty or more years of each person's most formative years are given over to an experience implicit with learnings about deferred living, extrinsic and competitive values, highly authoritarian social accommodation, and devaluing of the individual, the creative, and the immediate ... schools for the most part are organized to treat pupils as interchangeable objects and to enforce uniformity on those who resist it. This means that learning is supposedly fostered in terms of some distant period at which it will be valued, while spontaneous curiosity, investigativeness, and immediate application are regarded as distractions, devalued as 'play', or punished as disruptions of discipline". The whole nature of modern mechanistic society is one that stresses fragmentation of man. Just as we stress the segmentalizing of our potentialities and capacities by emphasizing intellectual functions over all others - so we have cut up our total experiencing by emphasizing the self, the individual, private enterprise and competition personal achievement etc. We have reached the stage where we may intellectually recognise our interdependence with the rest of society our high degree of specialization makes this very obvious - but we are unable emotionally to live in

community with others. We acknowledge our debt to anonymous others manufacturing things we need and cannot make ourselves, but we must keep him anonymous, or at best at arm's length, if he is not to threaten our personal security and hard-won but illusory "independence". We are unable to trust others to really know us or let us know them. We have barricaded ourselves into a crippling isolation from our fellow men and the result is a stifling of our potential, a hardening of our responses, a hollowness within surrounded by a solid defence facade, a detachment from emotional experiencing - and a creeping sense of "dis-ease" with ourselves and our current situation. Formal education has contributed heavily to this intra-and interpersonal splitting and it is in desperation that we seem to be turning to the group as a form of remedial education. The group seems to be aiding us to find out what we are really like, what others are like, and what we feel about ourselves and others, how to relate to others in ways that open us up to fuller experiencing - in fact to ways of experimenting with new behaviours that were unimaginable before.

Goldberg (1970) maintains that man has lost his sense of inner identity along with the "traditional anchoring institutions of his social system". Every man has to learn to rely on his own inner resources to solve his personal problems, and the time required for this robs him of opportunities to develop interpersonal concern. The resulting state has been termed "social deprivation" and this in turn evokes an intense craving for social contact. The scene today is inundated with examples of other-directness - weight-watchers, Alcoholics Anonymous, Synanon

(Centre for drug addicts) Divorcees Anonymous etc. We do not seem to be able to take individual responsibility for the predicaments we get ourselves into, but instead have to be shamed into action by sharing this responsibility with others in similar circumstances. The impersonal institutions of society make it impossible to keep a tally on total man. Instead he is reduced to a few salient characteristics which liken him to some and differentiate him from others. The result is "punch card" man, the object of the violent demonstrations in recent student revolts. This mass of alienated humanity - T.S. Elliot's "Hollow Men" - has sought help through psychotherapy for its problem of social deprivation, but it has not been satisfied with the process, firstly because individual therapy (particularly psychoanalysis) is not generally concerned with man in his social context, while group therapy, although more socially involving, still operates within the sickness model, and emphasizes the working through of past situations rather than focussing on current interactions. And alienation is not really a psychological or physical sickness but more of a spiritual malaise. Thus man have begun to turn to groups which operate outside the disease framework. Groups concentrate far more on developing the healthy aspects of the personality rather than adjustment or curing pathology. The fact that sensitivity training is considered an educational rather than a clinical experience makes it a more attractive proposition. Goldberg sees the group phenomenon as a social movement aimed at alleviation of intolerable

social conditions.

The Task Force Report on Encounter Groups and Psychiatry (1970) reinforces the notion that the rootlessness and alienation of Western Society has led to the search for intimacy through the small group. They mention that California is the home of many growth centres, probably because of the recent enormous migration to the West Coast of America, resulting in the loss of a sense of permanency loss of the extended family, high rate of divorce etc. "In short, the cultural institutions which provide for stability and intimacy have antrophied without of course, a concomitant decrease in the strength of human needs".

Schwartz (1970), sees "grouping as a specifically middle-class phenomenon. He posits the rapidity of technological change ('about to leave the machine age, and enter the electronic era') as the basic cause of frustration and dissatisfaction. Man has become disoriented as to time and space; the mass migration to cities coupled with the population explosion has led to the decline of the extended family and the isolation of the nuclear family. This in turn leads to a decline in the number and range of roles that each individual fills. Schwartz sees the group as an attempted substitute for the extended family.

Gustaitis (1969) echoes the thought that it is the compartmentalization of Western Society, operating within a framework of greater material

wealth and comfort than the world has even known which has contributed to man's alienation from himself and others. Of particular importance is the realization that it is fast becoming impossible to contribute to society, and to have any say in government. The loss of faith in political processes for bringing about change was evidenced in the growth of demonstrations and civil disobedience. "And so people - especially young people - who, under other circumstances, might have become political leaders, now withdrew completely from the political process and began to look for areas where individual effort and dedication would yield creative satisfaction. They turned their energies to themselves and their immediate surroundings. Travelers on the turn-on circuit tend to be apolitical but interested in social experiments such as communes, tribal and extended families. They talk a lot about building world peace through the search for personal peace". Encounter groups are seen as one such social experiment.

Stone (1970) maintains that the human need for intimacy can only really be satisfied and sustained if intimacy occurs within sodality. This search he sees as "the crucial dynamism within the group movement, transforming it from a 'laboratory experiment' in sensitivity training to radical experimentation in human intimacy". Far from being a new hedonism, Stone sees the group movement as being directly linked with the concept of mutuality "so central to the ethical position of Erikson, Martin Buber and others".

One major task of the group seems to be the "exorcism of the superego" with particular regard to societal inhibitions regarding the body, touching and sensual awareness. However, it is only the restrictive superego which is stripped leaving the individual freer to experience himself and others more fully. The question of responsibility is vital in this area, for it is often thought that release of the superego necessarily means the abdication of personal responsibility for one's actions. Stone among others, makes it perfectly clear that a sense of responsibility "seems to be part of the ethos of the encounter group and particularly for the leaders".

Perls (1969a) has proclaimed the following as the "Gestalt Prayer" and stresses the responsibility inherent in the message which can, however, be distorted by the less mature:

"I do my thing and you do your thing,
I am not in this world to live up to your
expectations, and you are not in this
world to live up to mine.
You are you, and I am I; if by chance
we find each other, it's beautiful.
If not, it can't be helped"

Bugental (1971 a) echoes the role of responsible agency in one's own life as a basic tenet in the humanistic ethic, and demonstrates how encounter group members are called upon to assert their autonomy within a mutuality of relationship.

Sensitivity training has frequently been referred to as "therapy for normals", but what is meant by this term? Basically the fact that most men fail to use more than a small fraction of their full capabilities in their daily living: the result being that the problem of "unused human resources" (Egan, 1970) is probably greater than that of mental illness in disrupting the national welfare and economy; but because it is not nearly as visible, it tends to be ignored. Maslow (1962) calls this the "psychopathology of the average, (a state) so undramatic and so widely spread that we don't even notice it ordinarily". Emphasis on "curing" mental illness has neglected the aspect of positive mental health (as opposed to absence of mental illness) - what Maslow calls self-actualization, Bugental the ontogenic etc. It is only in the last decade that books stressing human growth and potential beyond the absence of pathology, are being published. Such articles include the concepts of authenticity (Bugental, 1965, 1967, 1968 1971 a and b); creativity and vitality (Barron, 1968, 1969; Brown, 1968; Schoen, 1968); extended perception (White, 1968); gestalt therapy (Naranjo, 1968; Perls, 1969 a and b); happiness (Fellows, 1966; Ricks and Wessman, 1966); intuition training (Cohn, 1968); imagination (Assagioli, 1969; Crampton, 1969; Cobb, 1969; Desoille, 1965, Leuner, 1969); non-verbal education (Huxley, 1969); peak experiences (Bindrim, 1968, Maslow, 1954, 1962, 1966, 1967); personal growth (Foulds, 1970; Jourard 1966, 1968; Rossi, 1967; Sutich, 1967); productivity (Buber, 1969); self-disclosure (Bruner, 1969; Jourard, 1968; Jourard and Kormann 1968; Jourard and

Lasakow, 1958; Jourard and Resnick, 1970); self-transcendence (Frankl, 1966; Maslow, 1966; Privette, 1968); sensory awakening Gunther, 1968; Otto, 1968); syntony (Chenault, 1966; Maslow, 1962) etc.

The list is endless because it is continually growing. We are becoming concerned with man in his totality as a seeking, growing, loving, fulfilled human being. And fulfilment requires learning to come into contact with emotions - our own and those of others, in a manner to which we are not accustomed. We have to be less concerned with concepts such as "privacy" and "respect for others' privacy" and embrace instead concepts like "concern", "caring" and "community". It seems likely that the desperate need for "therapy for normals" is indicative of the desire to stop the rot before it is too late - before real psychotherapy becomes a necessity.

I feel it is not really necessary to distinguish between the training group and the psychotherapy group on the grounds that one is educative and the other clinical, for I prefer to view all psychotherapy as a learning process no matter how analytic, non-directive or active it may be.

Peck (1967) however, seems to feel it is necessary to make this distinction. I would agree with him on the need to distinguish between different types of groups by carefully delineating the objectives of the group and training style. It is even possible (if group encounters do not destroy themselves through abuse and corruption) that in time they will take the place of the orthodox brands of psychotherapy offered

by psychiatrists and clinical psychologists. But they will not become obsolete for there is an urgent need for trained people to lead the groups. At present there is no standard training procedure for group leaders, nor are any ethical requirements laid down. Anybody who so desires may "train" a group. It is at this level that much of the abuse takes place, and it seems that we are in dire need of training facilities for leaders/trainers/facilitators along similar lines to those provided for clinical psychologists. However, since training is not available in many places, much good can be done by responsible, intuitive, perceptive, caring, untrained group leaders. I have had to use experience in psychotherapy (from both sides of the desk!) coupled with experience as a t-group participant, concern and enthusiasm in place of formal training. The non-destructive and often very positive results of the groups in this study will, I hope, bear testimony to the need for sensitivity training and the possibilities of running groups without formal training.

One of the most comprehensive books on sensitivity training is the account written by Gerard Egan (1970). He draws heavily from the literature on psychotherapy, social psychology, group dynamics, and self-actualization, in setting out explicit goals for the group which can be defined operationally and are thus highly visible to the group members, trainers and researchers.

Egan discusses the concept of the "contract group" i.e. one in which

both leader and participants agree to a contract upon entering the group, which sets out the goals of the interaction, and the types of interaction which will be required of them. The group thus has more structure and "visibility" (defined as the opposite of ambiguity) than most t-groups. In general most t-groups have the features of Egan's contract, but instead of being explicitly stated, they either remain implicit, or are brought into the open when they have been experienced, or else are stated explicitly but "scattered" throughout the training procedure. The groups in this study fall into the latter category, and I feel that this was a major drawback to the study, for it seems that Egan's technique profits the group by expediting the process and lessening some of the more acute anxiety which normally accompanies the early stages of a t-group. Egan suggests that many kinds of contract may be viable, and should be tailormade to the experience desired. The contract group he describes has as its main goal "interpersonal growth". Other goals such as knowledge of group processes, leadership etc., are secondary in contrast to the goals of sensitivity training as discussed by Gibb (1971). Egan's groups (and those in this study) would fall under the heading of "creativity-growth" or authenticity in Gibb's nosology. However, Egan chooses to call his group sensitivity training, and explicitly states its goals and sub-goals. Since it is difficult to operationally define the concept of "interpersonal growth", Egan breaks it down into several sub-goals which represent the types of behaviour which are required by the contract,

and which together are assumed to imply interpersonal growth.

In brief, the contract is set out as follows:

GOALS: The main goal is interpersonal growth, which involves discovering new ways of being present to others. Personal growth, viz. reduction of anxiety, enhanced self-esteem and stronger sense of identity, must be a "side effect" of interpersonal growth.

LEADERSHIP. The leader or trainer brings his skill and experience into the group to help others, but he is also a fully participating member, bound by the member contract, in seeking interpersonal growth.

The leadership qualities he brings into the group should ideally become diffused among the members as the group progresses. He will discuss (before they occur) many of the problems that groups inevitably encounter (e.g. dependency and counterdependency problems with regard to the leader; making tacit understandings - which always destroy group interaction - explicit dealing with unmotivated or destructive group members, etc.), and he will attempt to model the contractual behaviours for the group.

THE LABORATORY NATURE OF THE GROUP EXPERIENCE:

- i) Learning by doing: i.e. learning to relate by actually relating and failing to relate, rather than by theoretical understanding.
- ii) Climate of experimentation i.e. experimenting with one's behaviour by trying out new ways of relating to others.
- iii) No prejudging the experiment i.e. prophecies tend to be self-fulfilling - judgement should be reserved until the experience is over.

- iv) Feedback i.e. giving reactions to the behaviour of others, and receiving reactions from them, leading to more realistic assessment of ones' capabilities and limitations.

RULES OF IMMEDIACY - intensity is amplified if the experience is immediate.

- i) The here and now - discussions should centre on the here-and-now i.e. current group interactions rather than on the there-and-then. The latter can become tedious for other members and is a way of evading intensive interaction.
- ii) Co-operation - i.e. being prepared to be involved with all the group members for the mutual good. This does not exclude strong feeling and confrontation, but does exclude conspiracy and competition.
- iii) Avoid generalities - speak in the first person - refrain from saying "one", "you", "some people" etc. Address one person not the whole group for the latter will often not call forth a response from anyone. Be concrete and avoid ambiguity.
- iv) Do not "siphon off" issues of concern to the group. Do not work through group issues in sub-groups outside the group setting, unless you report it back to the group.

THE ELEMENTS OF DIALOGUE : EMOTION, LANGUAGE AND THE FUSION OF THE TWO -

- i) Emotion: Let yourself feel various emotions in the group as the

reality of the experience makes its impact on you. Try to react to your experience constructively without hiding your emotional dimensions. Say how you feel about things rather than just how you think about them.

- (i) Human Language: Experiment with new and more forceful language to express yourself. Avoid clichés - let language be a point of contact, not a barrier between you and others.
- (ii) Poetry : welding feeling to language and language to feeling: Colour your language with feeling and express your emotions in language - the result will be poetry, "an integrated expression of the person you are".

THE CORE INTERACTIONS: The interaction between group members constitutes the basic element of the group. Members are asked to experiment with the following kinds of interaction:

- 1) Self-disclosure. Members are asked to talk about themselves in an open way, revealing the real self behind the social facade. Dark secrets do not have to be revealed, but any revelation should be done in the form of "story" not "history" i.e. with full emotional involvement in what is being said, rather than repeating historical facts in a detached manner. Self-disclosure should encourage others to come into the discussion, to involve themselves with the discloser. The most important area of disclosure is what is happening to the individual in the here-and-now group situation - e.g. anxiety, boredom, guilt and shame, values, and how he stands in the group.

2) The manner of expressing feeling. It is important to be open about one's emotion-laden contacts with other group members. Such emotions e.g. anger, should be expressed in a way which allows for (and shows the desire for) constructive working through of the problem.

3) Listening. This means much more than just hearing sentences and understanding their meaning. It means reaching out to what the other is saying, and attending to all the cues of the communication both verbal and non-verbal. The way things are said is often more important and revealing than the content of the message, and the listener must be sensitive to all aspects of the communication.

4) Support. It is very important that the person engaged in the risky task of self-revelation is given support from the group. This does not mean approving of everything that he says, or agreeing with him, but it does mean feeling and showing concern and respect for him as a fellow human being. Support for others is given by encouraging them to fulfil the contract - and the best way of doing this is by example. It is also given by recognising another's attempts to fulfil the contract and responding to these efforts. Responding to another in a supporting manner is often the most difficult aspect of the contract, for clichéd responses such as "I know how you feel" and "I understand" are not truly supportive, nor is asking a lot of questions, especially the question "why"? It is much more beneficial to openly admit one's difficulty in responding than to respond in the above manner.

"Support is the gift of one's person and not the fulfilment of a convention. Learning to be present to others in meaningful support is one of the most important tasks of the group experience".

5) Confronting others. "Confrontation is, basically, an invitation to another to examine or reflect upon his behavior 'in community', that is, in the context of the group". Confrontation should not be an attack, but a way of responsibly expressing concern about another's behaviour. It should not be an act of punishment, though punitive side effects cannot always be avoided. Unfortunately t-groups frequently get the reputation of being places where people are viciously attacked and undermined, but these are things that should never happen if confrontation is responsible and supportive. Confrontation should include exposure of others' strengths as well as weaknesses.

6) Responding to confrontation. The best response to confrontation is self-examination, but the most "instinctive" response is usually one of defending oneself or attacking the confronter. The responsibility rests on both confronter and confrontee to provide the right atmosphere for self-examination. If the confronter can show that his invitation is extended because he is concerned with the other and wants to be involved with him, the confrontee will be more able to listen to what is being said to him rather than just to the feelings that are evoked in him.

These six forms of interpersonal behaviour are what members are required

to experiment with. "The ability to engage freely and responsibly in such behaviors is interpersonal growth".

A stance against flight. Most people find the six above-mentioned behaviours extremely difficult and anxiety-evoking to enter into and the general tendency is to take flight from such forms of engagement. Members are asked to be aware of the various forms of flight from interaction, and to take a stance against them. Examples are humour to release tension, silence, withdrawal, intellectualizing, cynicism, etc. Members must be sensitive to their own and the groups particular modes of flight, and must take the opportunity for responsible confrontation on this issue.

Freedom. Finally - the contract is not meant as a constraint but rather as minimal structure around which the members can channel their freedom. The content which members bring to the contract remains their own free choice, and should be whatever is most meaningful to them. Some of the experiments, reflecting life in general, will be successes, others will be failures. The most can be got out of the group by the members who give themselves to it.

Egan states, and I think quite correctly, that the elements of this contract are present in any group concerned with interpersonal growth, but his is the only scheme I have come across where all the contractual elements are explicitly stated at the beginning of a group. Usually these elements come out at different stages of the group process -

either by self-discovery, or in the form of "lecturettes" provided by the trainer etc. I feel that there are many possible advantages of Egan's style of contract group which could be profitably put to research.

Two of the core interactions, self-disclosure and confrontation have recently been subject to much psychological research. Self-disclosure has been discussed in some detail in the introduction, and references to work done in this area are scattered throughout the thesis. Other studies include those by Brodsky and Komardis (1968), Jourard (1959), Jourard and Rubin (1968), Pedersen and Breglio (1968), Shapiro et al (1969), Vondracek (1969), Weigel and Warnath (1968) and Weigel et al (1969).

Confrontation is a technique that until recently only had a place in existentially - oriented therapy. A sign of maturity is often taken as the ability to examine one's behaviour and to change it when it is found lacking. The mature man will thus be constantly confronting himself, and will welcome it when others help him to see things he has overlooked. He will regard this as a step towards greater growth, for the unexamined life, as Socrates said, is not worth living. In 1964 Stoller first used videotape recordings of therapy sessions which were replayed in sessions allowing immediate and stark confrontation of behaviour. Since then "focussed feedback", as it has come to be called (after the work of George Herbert Mead), has been extensively researched. Among the many studies of

videotape confrontation are Alger (1969), Anderson (1969), Bahnson (1969), Geertsma and Reivich (1969), Goldfield and Levy (1968), Holzman (1969), Kaswan and Love (1969), Kubie (1969) Paredos et al (1969), Robinson and Jacobs (1970), Rogers (1968) and Stoller (1964, 1967, 1968, 1969).

Although sensitivity training has apparently been carried out successfully with psychiatric inpatients (Johnson et al, 1965; Morton, 1965; O'Connell, 1971), it is generally agreed that unstable people should be excluded from t-groups comprised of normal participants. Over and over again in the literature one comes across a paragraph insisting that potential participants be carefully screened before being admitted to a group. However, I would suggest that this is an extremely difficult if not impossible task. I have never seen in the literature, just how this should be accomplished. I would deem it an intrusion of privacy to subject a group applicant to an MMPI or other such scale. I would also feel I had diminished him as a human being by subjecting him to hidden tests and catch-questions on the assumption that he would never tell me the truth about himself in any other way. Furthermore, I am not altogether sure that sensitivity training need be destructive for someone on the brink of psychosis. If one views psychosis as an attempt on the part of the individual to adjust to his world, it is possible that a t-group could serve the purpose of making the individual continually face reality and examine his own attempts to flee from it, while at the same time receiving support and concern from other members. It is in fact possible that individuals could be prevented from becoming

psychotic by skilled confrontation and support.

Training groups can be invaluable sources of self-knowledge, sensitivity and group processes for people training for the "helping professions" e.g. psychiatric residents (Horwitz, 1967; Kaplan, 1967), clinical psychology interns, etc. In the authority problem, Horwitz sees the polarities of dependency and counterdependency being represented by subgroupings who tend to dispute over the problem of structure. The dependents tend to want more direction and turn to anyone in the group who has expertise in related areas. They are generally comforted by anything the leader says, however uncomfortable it actually is. The counter-dependents resent the leader's participation and oppose any structure they see him imposing. "They stand for free, uninhibited, and spontaneous expression of feeling. If a more timorous soul should suggest that each member give a thumbnail sketch of his background and interests, these avant-garde 'abstractionists' raise their voices in protest". I had evidence of the counterdependency faction in both non-verbal groups.

I have discussed the positive effects of t-groups as measured in experimental studies in section 4. Many writers have given clinical impressions of their findings which I am sure would be unacceptable to the rigorous scientist, but which make sense to me. Since I believe any inward, personal experience is basically ineffable, I find these global statements more satisfactory than a statistical

analysis of abstracted but concisely defined behaviours.

Jourard (1967) in discussing the twofold aspects of transparency i.e., giving and receiving, spells out the consequences of allowing the world to disclose itself to us. These consequences would obviously be included in positive effects of t-groups: "It makes me a less selective and more broad-ranged perceiver of the world and my own being; it shatters, or forces me to revise, concepts; it frees me to construe the world in new ways ... and it insures my unceasing personal growth ... The transparent mode ... is acquired by developing the habit of asking 'and what else'? after one has conceptualized oneself, another person, a tree - to remind ourselves that everything is more than our present description and concept of it".

Bugental (1965) sees the outcome of t-groups in general terms as expanded awareness, while Bugental and Tannenbaum (1969) discuss the results as being expansion of growth processes rather than diminution of pathological processes.

Bloomberg et al (1969) find that group experiences besides promoting individual growth and awareness, led to the discovery of interdependence and "common humanity".

Bach (1966) notes two new modes of feeling, acting and being emerging from successful marathon interactions, viz. transparency i.e. disclosure of the real self, and psychological intimacy within the group.

Schultz (1967) sees the outcome of t-groups simply as joy which comes from realizing more of one's potential - "the potential for being more of a person than I thought I could be; for being more significant, competent, and lovable; for being a more meaningful individual, capable of coping more effectively with the world and better able to give and receive love".

Dunnette (1969) sees the outcome of t-groups as Love in the sense of agape (love devoted to the welfare of the other), "of unselfish giving and receiving, of openness, trust, and spontaneity of expression".

He insists that such a love cannot exist unless founded upon empathy and he cites evidence that empathy can be learned in the t-group situation. Empathy is once again measured in terms of predictions of responses; however, Dunnette concludes that "It appears ... that t-groups may truly be a medium for getting to know others better - that the Quest for Love may properly be sharpened, focused, and guided by the t-group experience".

Maslow (1962) talks about the after effects of peak-experiences as told to him by his subjects. He mentions the following outcomes: _

- " 1. Peak-experiences may and do have some therapeutic effects in the strict sense of removing symptoms. I have at least two reports - one from a psychologist, one from an anthropologist - of mystic or oceanic experiences so profound as to remove certain neurotic symptoms forever after. Such conversion experiences are of course plentifully recorded in human history but so far as I know have never received the

attention of psychologists or psychiatrists.

2. They can change the person's view of himself in a healthy direction.
3. They can change his view of other people and his relations to them in many ways.
4. They can change more or less permanently his view of the world, or of aspects or parts of it.
5. They can release him for greater creativity, spontaneity, expressiveness, idiosyncrasy.
6. He remembers the experience as a very important and desirable happening and seeks to repeat it.
7. The person is more apt to feel that life in general is worthwhile, even if it usually drab, pedestrian, painful or ungratifying, since beauty, excitement, honesty, play, goodness, truth and meaningfulness have been demonstrated to him to exist".

Since many subjects report t-groups as involving some (often several) peak-experiences, these after-effects may be seen as possible results of group experiences.

Finally, Stoller (1968 b) maintains that the outcome of the marathon group tends to be "appreciable change", but this will occur in different ways in different people, though generally it is a more creative and growth-inducing way of acting. "The degree of change differs among individuals. There are those who undergo a marked and startling change that is noticeable to anyone who has any enduring contact with them.

There are others who seem to behave as before but meet crises in a different fashion and can recognize that they now arrive at solutions which are more purposeful and less self-defeating. Some feel differently about themselves and others; their emotional framework becomes much more pleasing to themselves. Still others find a renewed faith in themselves; it is as if they had undergone a self-validating experience. For many there is a realization of strength and resources within themselves of which they had been only dimly aware. But, of course, there are those who show little or no change and for whom the experience can be said to have been a failure".

Of course t-groups have their detractors - ranging from the mild warning against "wild" groups (Bach, 1967 a) i.e. with nonprofessional trainers, to fanatical diatribes about this new "insidious danger" to Western Society.

Shostrom (1969) presents a guide to careful choosing of an encounter group, since he considers some of the lay groups who offer membership through underground and daily newspapers to be "useless, stupid, dangerous, corrupt, and even fatal". He lists seven "Don'ts" to protect the buyer, viz. do not respond to newspaper advertisements since groups run by trained professionals are forbidden by ethical considerations to advertise in this way; do not join a group of less than six and greater than 16 members; do not join a group on impulse,

but always carefully reflect about it first; do not join a group with close associates; do not be overimpressed by stately surroundings or participants; it means nothing - in any case the group should be heterogeneous in composition; do not stay with a group that insists on some behavioural conformity, it will interfere with unique self-development; and do not take part in a group that has no formal connection with a registered professional.

Shostrom illustrates his warning with some tragic case histories, and ends by saying that the public must be awake to false prophecies which tarnish the value of the encounter group.

The Primary reason for questioning the results of t-groups is of course, the lack of objectively measured and documented evidence. The main detractors would appear to come from the ranks of traditional psychotherapy who may dislike having their own unsupported claims of efficacy compared with other unsupported claims. Spohnitz (1968) Parloff (1968) , and Anthony (1968) express these objections as well as disbelief that positive change can occur in so short a space of time and without a historical analysis of the defensive behaviour patterns. From the view point of psychoanalysis their objections may be valid. From the view point of existential analysis there is no need to uncover hidden traumata or search for causative factors underlying present behaviour. Thus depending on the orientation of the critic, the claims may or may not be feasible. However, one point raised by

Parloff (1968) bears some thought. He maintains that most group therapists aim at helping their patients function in a more free and flexible way, but "Rapid personality change which develops out of intense emotional expressions such as those attributed to 'conversion' - like experiences achieve not freedom and flexibility but appear simply to substitute one set of rigid beliefs and values for another". I can conceive of this being a distinct possibility where the charismatic trainer imposes his values on the group; however the efficient trainer by definition would not impose on the group, nor reject the values that the members themselves choose.

Schwartz (1970) criticizes group experiences on several counts. Firstly, he maintains that an illusion of independence is generally upheld when in fact group members are highly dependent on the trainer. He quotes one Esalen leader who makes a speech in the first session as to how he takes no responsibility for what happens and that every person must take responsibility for himself - and then proceeds to explicitly direct a series of non-verbal exercises.

Secondly, he says that this tacit dependence on the trainer can rob the individual of his uniqueness and encourages group conformity.

A special example of this are the groups led by Bion (1961) in which individuals are encouraged to see themselves as cogs in the social machinery and must forego any individual direction.

Thirdly, Schwartz insists that the type of emotional interaction indulged in is of a very superficial nature and in line with the non-involvement

philosophy of current Western Society. He maintains that the speed with which participants get down to intimacies, and the fact that when the group terminates so do the relationships, is ample proof of this. He further assumes that nonpsychotherapy groups accept and reinforce deviant, pathological and psychopathic behaviour. Furthermore, people in need of psychiatric treatment are often encouraged to bypass medical intervention and are persuaded that the group is all the help they need. He also maintains that the most anarchistic and nihilistic group leaders are also the most influential since for some reason they come across as most sincere!

Finally, Schwartz rejects the notion that individuals seek out encounter groups rather than psychotherapy because they wish to get away from the disease-model and take responsibility for their own growth. Instead he assumes that "the trend to grouping" is part of an anti-rational ethos prevalent in Western culture and since psychotherapy seeks rational explanations for behaviour, it must of necessity be rejected.

Taylor (1967) raises six doubts about sensitivity training: exaggerated confidence in cosy togetherness, which he says has become an end in itself rather than "a condition which can facilitate the accomplishment of some common endeavour"; majority rules in the name of democracy i.e. too much faith is put in consensual validation at the expense of individual experience which may be contradictory to the majority opinion; timid conformity to the wishes of the most dominant group members;

the concept of "the real me" is a fiction which is encouraged in the group - he maintains that an individual is not inauthentic simply because he is playing various roles, and behaviour in the group is not necessarily more genuine than normal behaviour; the cultural island provided by the group setting is not adequate preparation for the cut-throat world; and finally, there is not enough research data to support the claims of t-groups.

Oeser (1969) questions whether the changes in attitudes and values that do occur with training are necessarily in the right direction, or permanent. Further he doubts that attitudinal changes result in positive behaviour changes, and that any changes that do occur transfer to the outside world.

Horner (1970) discusses the search for intimacy which is an integral part of the encounter movement. She suggests that true intimacy is equivalent to the Freudian psychosexual stage of genitality, which is a stage of mutuality, complementarity and symmetry as opposed to the uni-directionality and "taking-in mode" of pregenital stages.

In Erikson's schema, intimacy presupposes a firm sense of identity such that the individual feels free to take chances with it and lose and find himself in another. Horner maintains that much of the intimacy claimed at group sessions is a pseudo-intimacy which is clutched at before the individuals have reached the appropriate psychosexual or psychosocial stages of development. She feels that both trainers and participants are deceiving themselves if they believe they are sharing true intimacy, and furthermore they are at

fault in believing that the experience is an end in itself. "Because of their failure to examine the meaning of the experience within the context of the personality structure of the individual, they subsequently fail to take advantage of its immense potential as a step toward growth, wallowing instead in the immediate pleasure of the experience". (Horner, 1970). Too many trainers promise intimacy to the group participants, and of course fail to deliver it, because "it is, in the final analysis, something which must come from within the individuals concerned".

Schubert (1971) admits that he is very involved in the encounter movement, but that he finds many of the group characteristics are hypocritical and destructive. He suggests that "Affection has replaced sexuality as the most repressed emotion", hence the emphasis on the expression of affection in encounter groups. However, there is a tendency to deny individual differences in capacity to feel and/or express emotion, with a corresponding tendency to label as sick or emotionally frigid, anyone whose emotions are not easily tapped. He goes on to say that "the terrible stigma placed on emotional unresponsiveness in encounter groups is destructive, intolerant and thus hypocritical ... it is necessary to openly reject the implicit standards that make a large number of encounter group members feel like emotional cripples. It should be made clear that freedom need not necessarily lead to uninhibited embraces, and honesty need not always reveal warmth. If our universal problem is an inability to express affection, the other

side of the coin is an inability to accept its absence". In nonverbal encounters, Schubert maintains that hypocrisy abounds, for most people will pretend positive emotions rather than risk rejection of having spurned another. He accuses trainers of frequently engendering unnecessary guilt in participants who fail to meet their demands, and of labelling behaviour in a way that is not useful e.g. as defensiveness etc. Schubert's aim in acknowledging the shortcomings of t-groups is to minimize them in the process of so doing.

Moustakas (1962) discusses the concept of honesty as full humanness (cf. Bugental's "authenticity"), and maintains that deception is ultimately a form of manipulation, influence or control over others. Honesty is constructive, dishonesty destructive to full living. Yet he points out the drawbacks of the honest existence (and thus by extrapolation, of t-group results): firstly, "rarely is honesty the best policy from the standpoint of freedom from suffering and from the standpoint of material gain". Competition, power and status - highly valued attributes in Western Society - are not compatible with honesty. Frequently honesty evokes suspicion and mistrust in others, and at best, disdain for what is seen as immaturity and ingenuousness. The honest person faces the most painful conflicts when faced with the choice between truthfulness that will hurt another, and kindness. "Kindness at the expense of honesty creates false impressions and distorts experiences of reality but it also may temporarily soften the pain and

lighten the burdens of life. Honesty at the expense of kindness creates suffering, horror and impotency though it also provides the only basis for an authentic existence, for self-growth, individuality, and for genuine relations with others". It is true that before one has a t-group experience, life may be relatively simple and comfortable. It seems necessary to examine carefully one's motives for entering a group, and to have full knowledge of the discomfort that resulting changes may incur.

It is evident that most of the detractors of group experiences mentioned above are actually strong supporters of the movement and its aims, but who feel it is imperative to examine the negative possibilities of these experiences in order that they may be alleviated. In all the literature surveyed, I could only find one writer with nothing positive to say. Courtenay (1969) views sensitivity training as akin to sex education (and therefore bad, especially for children), similar to communist brainwashing, aimed at breakdown of the family unit and backed by leftists and "promoters of a one-world socialist-communist government". Using a string of out-of-context quotations, Courtenay launches a lurid and mainly ludicrous attack on the group phenomenon.

Many of the points made by these writers seem very valid to me. I would however disagree with Schwartz (1970) that groups necessarily suppress individuality and require conformity. No doubt such groups do exist, but I am sure they are in the minority since they are

operating in direct opposition to the basic tenets of the humanistic ethos in which encounter groups were born. I would agree with Papanek (1969) in maintaining that group members "have the opportunity actually to experience that life is not a dichotomous matter of 'self versus others'. They find out the reality of what they had previously mistaken to be paradoxes: that one can be different from others, develop and preserve one's autonomy and still be accepted by others; that one can be oneself and at the same time be able to communicate with and understand others; that one increases one's self-esteem and sense of identity by being useful to others and seeing oneself reflected in them; that one can be honest and socially acceptable". With regard to his allegation that relationships in groups are artificial and superficial, I feel that he is regarding them from the wrong perspective. Although many people do enter sensitivity training in the hope of forming deep relationships, I am sure this is not one of the main aims of the group. If such relationships should develop, well and good; however the object is surely to provide the opportunity for examining our routine ways of relating to others and discovering more rewarding paths, rather than the formation of intimate involvements.

Taylor's (1967) critique is answered point by point by Langley (1967). Briefly he feels (and I agree with him) that many of these criticisms hold true for mismanaged and unsuccessful groups. Careful handling by a skilled trainer would prevent the group getting bogged down

with too much cohesiveness, conformity, etc. The cultural-island aspect of the group setting is not totally remote and different from all aspects of daily life, and if the participant has learned anything, it will be just when it is appropriate (and when it is not), to generalise new behaviours to the outside world. Finally the accusation of inadequate research is justified, but we are still at the beginning stages, and the number of research studies is increasing in attempts to document the evidence as clearly and unambiguously as possible.

One last important point must deal with evidence about the harmful effects of group training. Egan (1970) quotes House (1967) as follows: "Instances of reported collapse as a result of participation in t-group training are rare and completely undocumented . . ." He also quotes a corroboration of this by Seashore (1968): "The incidence of serious stress and mental disturbance during training is difficult to measure, but it is estimated to be less than one per cent of participants and in almost all cases occurs in persons with a history of prior disturbances".

The Task Force Report on Encounter Groups and Psychiatry (1970) reviews many of the reports of psychological "disasters" resulting from the t-group experience, and concludes as follows: "In summary, although there are apparent dangers in the encounter group experience, no generalization may be made save that, in the hands of some leaders, the group experience can be dangerous for some participants. The more powerful the emotions evoked, the less clinically perspicacious and

responsible the leader, the more psychologically troubled the group member, then the greater the risk of adverse outcome ... Above all we must note that there is distressingly little data; the casualties come to our attention, but the size of the universe from which they arise is unknown: the group participants who have an important, constructive experience are rarely seen by psychiatrists ... In a number of ways psychiatry has been enriched by insights and techniques stemming from some parts of the encounter group field; we must not describe the dangers without also noting the promise of the new group approaches".

This brings me to a peculiar phenomenon which frequently occurs around an on-going t-group, and that is rumour. I have seen it occur with the groups involved in this study, and it is often mentioned in the literature. People who are not involved in the groups but have outside contact with some of the members start canards about the destruction and damage that is occurring in the group. This occurred with my fifth group, half of the Abnormal Psychology Honours class when members of the other half of the class would hear the group members discussing a session and report back that negative and destructive things were occurring. When the group was asked about this it aroused surprise and sometimes anger, but complete denial about feeling "destroyed".

Something else that often occurred was that some members of a group reported privately to the trainer that they felt a co-member had been

destroyed. When this was checked out with the individual in question surprise was again the major response. There were admissions of moments of pain and depression at times, but these were always seen as part of positive learning experiences.

Gibb (1971) quotes a study by Batchelder and Hardy (1968) in which there were widespread rumours about the traumatic effects of sensitivity training on many of some 1200 YMCA directors. The rumours all came from directors who had not had training. The investigators finally narrowed down the "evidence" to only four named directors. These four were intensively interviewed, and it was found that three of them were not aware of negative effects of the training. The fourth still evaluated his experience in the group as negative, but was continuing to hold down his job as a YMCA director in a highly efficient manner.

On the reported evidence Gibb maintains that he can find no basis for excluding any individual as a member of a training group; He shows that these methods have in fact been used in mental hospitals, with all kinds of patients, and with no indication of any harmful effects.

In conclusion, I should like to quote Egan (1970) on this subject:

"Such assurances are important because it seems that, in the mythology of sensitivity training, almost everyone knows a person who has suffered tragic emotional upset because of some laboratory experience. These assurances do not mean that laboratory experiences do not have risks, but then it is also somewhat dangerous to fly, to

drive, to get married, or to set one's goals high; that is, there is a certain danger associated with living, especially with living a full human life, but men usually do not become preoccupied with these dangers. Safeguards should certainly be built into laboratory experiences, but people should not become obsessed by potential dangers".

11. CONCLUSIONS.

While the part played by non-verbal exercises in sensitivity training is not conclusively demonstrated in this study because of certain flaws in the experimental design, information was obtained with regard to some of the other exploratory aims:-

- 1) To see if there is such a thing as a consistent self-concept which is measurable.

It would seem from the measurements of self-concept that it is a meaningful term and has some degree of consistency. However the groups were presented with the same list of constructs they had written nine weeks earlier, and judging from many of the verbal responses to these lists, I cannot assume that all the same constructs were salient on the second occasion. However, it is safe to assume that the majority of constructs used were still pertinent when remeasured, for there were few instances of ratings moving sharply to number 1 i.e. the least amount rateable.

- 2) To see if there is such a thing as a consistent ideal self-concept which is measurable.

A similar argument can be put forward for the apparent meaningfulness of the ideal self-concept and its relative consistency over a nine week period. However, the ideal self-concept does not seem to be more stable than the self-concept, since changes occurred in both concepts

to bring about convergence. This might suggest a certain arbitrariness of rating which certainly detracts from the probable meaning of both concepts.

- 3) To see if there is any convergence in the measurement of self and ideal self after eight three hour sessions of sensitivity training.

The significant positive results in this area lead to the conclusion that sensitivity training can have a beneficial effect on bringing self and ideal self-concepts into congruence. It also lends validity to the meaningfulness and measurability of both concepts as investigated above. However, there is some need for caution as previously mentioned viz. the global assumption that congruence of self and ideal-self is necessarily healthy must be questioned.

- 4) To see if the concept of core personality construct is a meaningful one, or whether it changes radically after sensitivity training.

The concept of core vs. peripheral personality construct seems to be meaningful judging by the ability of subjects to rate themselves on this dimension. It seems to be a more stable dimension than the plain constructs since there was significantly less movement on this test than on the previous one.

- 5) To see if the concept of ideal core personality construct is a meaningful one, or whether it changes radically after training.

During the initial taking of the measurements I was constantly filled with doubt as to the sense of this item, alternating with certainty

that it had some meaning. The results would seem to support the latter conclusion since subjects were easily able to rate on this dimension, and it retained a certain stability over time.

- 6) To see if there is any convergence of actual core construct and ideal core construct after training.

There was no significant convergence on this dimension as there was on the plain self/ideal self concepts, although there was a trend in this direction as can be seen from the majority of t scores which were negative.

- 7) To see if there is any ability after sensitivity training to have insight into other members' self-concepts, attitudes, motivations and feelings about life in general as measured by.

(a) Assessment of others' constructs.

(b) Assessment of others' TAT stories.

The statistical analysis shows no differences between the experimental and control groups on this measurement, suggesting either that training did not succeed in this area, or that the tests were invalid. However, subsequent knowledge that four out of the seven control group members had participated together in a t-group, and that there was a fair degree of familiarity between all the members of this group, makes these conclusions less certain. It can be said that the control group were not an adequate control of the training variable, and thus no conclusions - positive or negative - can be drawn on this dimension.

There was however, a slight trend towards more accuracy on the TAT stories than on the others' constructs in measuring this ability.

- 8) To see if the use of nonverbal exercises has any beneficial effects on 3, 6 and 7 above, as compared to direct verbal encounter without such exercises.

It was not possible to reject the null hypothesis (i.e. that there would be no difference between verbal and non-verbal groups on the above measurements). It did seem as though the verbal groups fared somewhat better than the nonverbal groups on the convergence of self and ideal self, but this was not statistically significant. The fact that Group A (nonverbal) was the only experimental groups which did not show significant convergence may have had more to do with the large size of the group rather than the non-verbal interaction - or it may have been due to an interaction effect between group size and non-verbal interaction. The trend however was in the direction of convergence, as can be seen from the negative t score.

- 9) To see if it is feasible to do completely open research, i.e. where the subjects know exactly what is happening to them, what the research hypotheses are, what the attitudes and expectations of the experimenter are - in fact are not duped in any way, but receive honest answers to any questions they may ask.

I would conclude emphatically that this is both possible and highly

desirable. I am sure that the fact that the subjects knew exactly what the research hypotheses were in no way contaminated the results. It would have been very difficult to fake the convergence ratings since subjects could not remember how they had rated sixty items nine weeks previously. The insight assessment measures were not fakeable since there were correct answers which were not known to the subjects - the only information deliberately withheld during the study! Also, all participants were obviously highly motivated to demonstrate their own perceptivity and sensitivity with regard to their fellow group members, and were not likely to do other than try their best on these measurements. The positive feedback I received from subjects, both in the informal assessments and in unsolicited verbal discussions since termination of the sessions, has convinced me that most subjects had considerable confidence in me as a result of my openness and personal involvement.

- 10) To see if an informal assessment of the training group's effects on the individual are in line with the objective measurements obtained.

I would conclude that there was considerable concurrence between objective measures and subjective assessments. Most subjects reported learning far more about themselves than about other individual members, which is borne out by the statistical analyses of the tests. Most of the learning about other members was reported in general rather than individual terms (e.g. that people have many of the same fears, are unique, are not really threatening, are warm

etc.); the insight measurements required specific learning about individual group members.

- 11) To see whether sensitivity training can have any beneficial effects on an on-going student group, viz. a section of the Abnormal Psychology Honours Class - as measured solely by individual informal assessments.

The conclusion here is that there was definitely a positive effect as a result of the training. Bearing in mind individual capacities for benefitting from such an experience, the ratings were almost consistently positive. There were no instances reported of the t-group having negative effects on seminars with the exception of difficulty in concentrating and lack of motivation for academic work immediately following a group session. Moderately beneficial results were reported on improved ability to talk in seminars, greater feelings of cohesiveness in the class, more concern about other class members, greater perceptiveness regarding the needs of others, more understanding and warmth towards previously feared or disliked members, greater confidence in themselves in relation to other class members, and greater warmth, acceptance and understanding of the instructor (lecturer) who participated in the experience. It was mentioned in the group sessions that this particular class had been very tense and friction-ridden prior to the t-group, and that much of this had been dissolved and replaced by a more relaxed and amiable atmosphere. This is in line with the findings of Tenenbaum (1970) whose graduate course in group dynamics is actually a university credit course.

IMPLICATIONS FOR FURTHER RESEARCH:

The results of research in sensitivity training are confusing, conflicting and highly provocative. I hope there will be an increase in studies concerned with unravelling many of the mysteries which still remain. Most urgent are three specific problems, viz. Who will benefit most from training? What are the optimal interactions between training style and participants' personality? What are the practical applications to the welfare of society.

The last problem evokes a private fantasy of mine, viz. that widespread responsible sensitivity training could lead to reduction in class and racial prejudice, and promotion of national and international harmony. Research into the nature of prejudice has frequently demonstrated that personal contact with the victimized group reduces stereotyping built on ignorance and eliminates the prejudiced outlook. The assumption is that the individual grows when he allows himself to drop old, maladaptive ways of reacting and opens himself to unbiased perception. Several writers have postulated that the apathetic and neurotic individual has opted out of his social responsibility to create a healthy environment, and that the individual who achieves psychological growth becomes an agent for societal change. Bugental (1971 a), Goldberg (1970) and Steele (1970) are among those who believe that the most important single learning emerging from t-groups may be the knowledge of personal responsibility, freedom to act, and control over one's own life. The

corollary of this is, of course, the ability to create social change.

Two projects in community change arising from the t-group deserve brief mention: one is the psychomat - an all day encounter open to all, with freedom to come and go and change groups as desired, creating an unusual opportunity to experience community living albeit for a very limited period (Greening and Haigh, 1968). The second experiment reported by Tart and Creighton (1966) is called the Bridge Mountain Community. This is a fluid residential community based on sensitivity training lines and aimed at the creation of an environment leading to total human growth.

It is based on the philosophy that "man by and large creates both his resources and his limitations, his authority and his dependence, his freedom and his limitations" (Tart and Creighton, 1966). It is a community based on the concepts of personal freedom and responsibility.

I see the burgeoning of emergent (leaderless) groups, training groups within the educational setting, and multi-racial encounters as hopeful steps in the promotion of world peace. I would agree with Maslow (1962) that "sick people are made by a sick culture; healthy people are made possible by a healthy culture. But it is just as true that sick individuals make their culture more sick and that healthy individuals make their culture more healthy. Improving individual health is one approach to making a better world".

12. SUMMARY.

An attempt was made to carry out research within the framework of humanistic psychology such that no forms of deception were used on the subjects, and the experimenter's involvement was an integral part of the experiment.

Four experimental groups took part in eight sessions of sensitivity training; two groups used non-verbal exercises to complement the verbal discussions, while the remaining two groups engaged only in verbal interactions.

The groups were measured on changes in self-concept and ideal self-concept, on core personality constructs, and ability to predict the responses of others after training. They also filled in an informal questionnaire assessing their subjective experiences in the groups. A fifth group, an on-going student class, also participated in eight training sessions in an attempt to improve interpersonal relationships in the seminar situation. They were measured solely on their informal assessments of the course. The same pre- and post-training measures used with the four experimental groups were administered to a control group of students meeting weekly for a tutorial class.

Results showed significant convergence between self and ideal self concepts after training in three of the four experimental groups, as compared with the control group. The fourth group (who showed no significant change) was a non-verbal group, and the levels of significance of the two verbal groups was higher than that of the other non-verbal group, suggesting that the role of the non-verbal exercises may have been a slightly inhibitory.

one with regard to changes in self-concept. There were no significant differences between the four experimental groups and the control group on ability to predict the responses of others after training.

The informal assessments of the four experimental groups as well as the additional group generally showed that the t-group situation had been a valuable experience for the participants most of whom felt that they had learned many things of importance in their personal functioning and in their relationships with others.

With regard to the open-research style adopted, the doubts expressed by some subjects that no deception was in fact practised points to the disrepute into which much social psychological experimentation has fallen and the dire need to place it on a more authentic and meaningful foundation.

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APPENDIX A.

APPLICATION FOR SENSITIVITY TRAINING.

NAME

AGE

SEX

ADDRESS

.....

PHONE

HAVE YOU EVER PARTICIPATED IN T-GROUPS, ENCOUNTER GROUPS, GROUP
THERAPY, OR INDIVIDUAL THERAPY BEFORE?

.....

WHY ARE YOU INTERESTED IN JOINING A GROUP?

.....

.....

.....

AVAILABLE EVENINGS

.....

APPENDIX B (1)

- | | |
|--------------------------------|-------------------------|
| 1. Purposeful life | vs. blindly living. |
| 2. Life | vs. rat race. |
| 3. Mostly self-structural | vs. structural backing. |
| 4. Frustration | vs. satisfied. |
| 5. Action | vs. inertia. |
| 6. Fat | vs. thin. |
| 7. Home happy | vs. home alienation. |
| 8. Nosey (olfactory awareness) | vs. non-sensitive. |
| 9. Extravert | vs. introvert. |
| 10. Genuine | vs. pseudo. |
| 11. Free | vs. tied. |
| 12. Sensitive | vs. thick skinned. |
| 13. Humour | vs. serious. |
| 14. Healthy | vs. sick. |
| 15. Short timed | vs. enough time. |

APPENDIX B (2)

RATING SCALE FOR CONSTRUCTS:

1) 1 2 3 4 5 6 7

2) 1 2 3 4 5 6 7

3) 1 2 3 4 5 6 7

4) 1 2 3 4 5 6 7

5) 1 2 3 4 5 6 7

6) 1 2 3 4 5 6 7

7) 1 2 3 4 5 6 7

8) 1 2 3 4 5 6 7

9) 1 2 3 4 5 6 7

10) 1 2 3 4 5 6 7

11) 1 2 3 4 5 6 7

12) 1 2 3 4 5 6 7

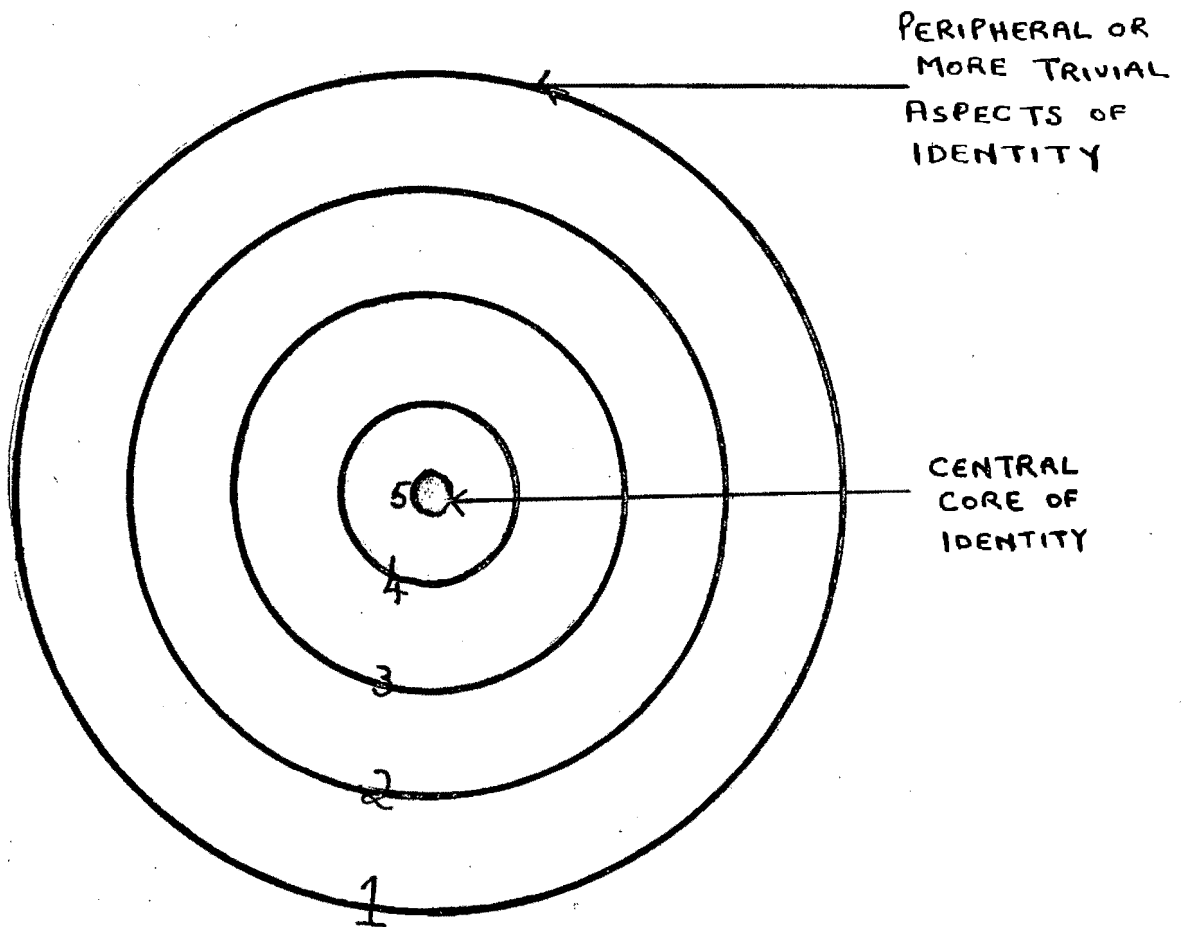
13) 1 2 3 4 5 6 7

14) 1 2 3 4 5 6 7

15) 1 2 3 4 5 6 7

APPENDIX C

CORE CONSTRUCTS



APPENDIX D (1)

GROUPS OF THREE CONSTRUCTS FROM EACH GROUP MEMBER.

- | | | | |
|-----|--|---|--|
| 33. | a) Sensual |) | vs. restricted |
| | b) Analytical |) | vs. intuitive |
| | c) Perceptive |) | vs. unobservant. |
| 34. | a) Ability to laugh at self |) | vs. non sense of humour |
| | b) Depressed |) | vs. emotionally stable |
| | c) Very lonely |) | vs. having many friends. |
| 35. | a) Political |) | vs. apathy/acquiescence |
| | b) Non-religious |) | vs. religious |
| | c) Guilt |) | vs. closed mind to reality |
| 36. | a) Need honesty |) | vs. insincerity |
| | b) Understanding |) | vs. no understanding |
| | c) Love deeply |) | vs. a lesser feeling of love. |
| 37. | a) Labelled |) | vs. free |
| | b) Filial ties |) | vs. independence. |
| | c) Indifferent to what's lower |) | vs. universality. |
| 38. | a) Sensitive |) | vs. unfeeling |
| | b) Quite sure of basic elements. |) | vs. dependent on others |
| | c) Self-discovering |) | vs. selfless |
| 39. | a) Worried about myself |) | vs. certain about <u>everything</u> |
| | b) Ambitious |) | vs. content to stand still |
| | c) Looking for something |) | vs. unenquiring. |
| 40. | a) Made up of contradictions) | | vs. consistent |
| | b) Free to be sensual or not) | | vs. restricted by society's expectations |
| | c) Self-rationalising) | | vs. non-analytical |
| 41. | a) Energy, life force |) | vs. narrow, even unhappiness |
| | b) Searching |) | vs. 3rd, 4th rate complacency |
| | c) Developing |) | vs. immaturity. |
| 42. | a) Sensitivity |) | vs. couldn't care less |
| | b) Interpersonal relationships all important |) | vs. material relationships |
| | c) Need for stimulation |) | vs. no new experiences. |

APPENDIX D (2)

RATING SCALE FOR OTHERS' CONSTRUCTS.

<u>CONSTRUCT NUMBER</u>	<u>NAME:</u>	<u>PERCENTAGE PROBABILITY:</u>
	JENNIFER	<hr/> 10 20 30 40 50 60 70 80 90 100
	CAROLE	<hr/> 10 20 30 40 50 60 70 80 90 100
	ALLAN	<hr/> 10 20 30 40 50 60 70 80 90 100
	MILES	<hr/> 10 20 30 40 50 60 70 80 90 100
	LIZA	<hr/> 10 20 30 40 50 60 70 80 90 100
	LEWIS	<hr/> 10 20 30 40 50 60 70 80 90 100
	GRACE	<hr/> 10 20 30 40 50 60 70 80 90 100
	MARGARET	<hr/> 10 20 30 40 50 60 70 80 90 100
	GEORGE	<hr/> 10 20 30 40 50 60 70 80 90 100

APPENDIX E (1)

The boy is looking with longing - and apprehension - at the violin. He has wanted to learn to play for a long time ever since he became aware of music, but he is very afraid that he may have no musical talent. He has just received the violin and is about to have his first lesson, and he is very nervous in case the teacher decides that he is so talentless that he's just not worth teaching. He is thinking about why he wants so badly to succeed at this. He is sure it is not just to gain recognition from his parents and others, but because of his own deep love of violin music. He knows that he has always striven to achieve in school in order to make his parents proud of him - but although he was always first or second in class, he has never been satisfied with their recognition. He realises that perhaps they are pleased for selfish reasons, so that they can boast to friends about their clever son. It isn't really satisfying to him because it doesn't make him secure in the knowledge that they love him for himself. He determines to work very hard at the violin and if he succeeds, to keep his success to himself. He won't play for his parents unless they beg him to - and he knows they won't beg him to because they are basically not interested in what he cares about. In fact he will learn to play the violin moderately well - he won't be a professional musician, but he will give himself many hours of joy and relaxation playing just for himself and any close friends who have the same love of the instrument.

APPENDIX E (2)

CONTROL

<u>STORY NUMBER:</u>	<u>NAME</u>	<u>PERCENTAGE PROBABILITY:</u>
	BENJY	<u>10 20 30 40 50 60 70 80 90 100</u>
	NOREEN	<u>10 20 30 40 50 60 70 80 90 100</u>
	OLIVER	<u>10 20 30 40 50 60 70 80 90 100</u>
	QUENTIN	<u>10 20 30 40 50 60 70 80 90 100</u>
	SARAH	<u>10 20 30 40 50 60 70 80 90 100</u>
	TANYA	<u>10 20 30 40 50 60 70 80 90 100</u>
	YOLANDE	<u>10 20 30 40 50 60 70 80 90 100</u>

APPENDIX F.
INFORMAL ASSESSMENTS.

1. What have you learnt during this course.
 - a) about yourself.
 - b) about other people?
2. What beneficial results have you experienced from these meetings?
3. What, if any, have been the detrimental effects of these meetings?
4. How useful did you find the non-verbal techniques used?
5. Would your overall evaluation of these meetings be positive or negative? Please give reasons.
6. How would you evaluate my role as trainer/participant e.g. useful, detrimental, neutral etc? Please give reasons.
7. Any other comments?

APPENDIX G.

NON-VERBAL EXERCISES USED IN FIRST FIVE SESSIONS:

1. MILLING.

a) AVOIDANCE Shostakovitch no. 5 - Allegretto.

Start walking, find your natural pace, but feel very closed in on yourself. Avoid making eye contact or physical contact of any kind with any body.

b) SLOW MOTION Eric Satie Gymnopedie no. 1.

Now change your pace and walk in slow motion, very sustained, slow movements. Experience the change; centre into yourself, become aware of every muscle as you move slowly. Sustain the slow motion and begin to play tag, reaching out to touch a person near you, and trying to avoid being touched by anyone else. Don't cheat and jerk into quick movements when you see someone aiming at tagging you. Keeping the slow pace, move yourself away, always being aware of yourself in relationship to others.

c) RECEPTIVITY Roderigo Concerto Andaluz 1st Movement.

Change back to your normal pace, but this time make eye contact with everyone you pass. Greet everybody else non-verbally. Reach out and touch anyone you want to in any way you want to, in order to express what you are feeling about them right at this moment. Try to touch everybody in some way - and in as many ways as you care to. Be aware of others - and your feelings towards them.

REFLECT.

2. EXPERIENCING THE TOTALITY OF THE SELF. Dodgeson Guitar
Concerto 2nd movement.

Lie down on the floor with your eyes closed. Get as comfortable as possible. You may be very aware that your body is tense and that it is difficult to lie on the floor. Perhaps your head hurts at the point where it's lying - turn it so you are more comfortable. Try to relax the muscles and let the floor carry more of the weight of your body. Now I am going to help you to relax your body in such a way that you will really feel the difference between tension and relaxation in the various muscles.

Start by tensing your toes as much as you can - hold it tight - and just feel that tension. ... Now relax - just let go - and feel the difference. Knees and thighs ditto.

Stomach muscles, with deep breath held ditto.

Deep breath for chest tension ditto.

Hands clenched and arms raised at elbows ditto.

Shoulders shrugged ditto.

Face screwed up and contorted ditto.

Now just relax as much as you can - if you can feel that any tension has crept into any of your muscles, just let go as much as you can. Be aware of the rhythm of your breathing while you are fully relaxed. What about the temperature of your body - are you warm or cool? ... What sounds in the room are you aware of? ...

Now think about your feelings. Do you find yourself resisting or co-operating? (Silence) Do you feel afraid or secure? (Silence) Are you angry or joyful? (Silence) How do you feel about yourself?

REFLECT.

3. EXPLORING ONE'S SPACE AND THE SPACE OF OTHERS.

Dogdeson Concerto for Guitar 2nd Movement.

Sit on the floor in a circle, with legs crossed and eyes closed. With your hands start exploring the space immediately in front of you. This is your space - how does it feel? No one can intrude on it - does it feel secure? ... Now keeping your hands quite close to you, explore the space at your sides - still your space, encapsulating your body. ... Now stretch up to the space above you - this too belongs to you. ... Now feel as much of the space behind you as you can. ... How does it all feel, your own space? Is it secure and comforting? Or is it lonely? Just tune in to how you feel about your own life space. ... Now reach out more widely and begin exploring the space of others - perhaps you will come in touch with someone else as they move into your space and you move into theirs. What happens? Is it frightening or reassuring? Is it comfortable or curious? Do you play or struggle? Explore or retreat? Continue moving into the space of others. When you come into touch, let it happen ... Now slowly drawing back, let your hands come back to yourself. Return to your centre. Once again, back into your own space, let your hands quietly come to rest.

REFLECT.

4, POWER CIRCLE

Dodgeson Guitar Concerto Last movement.

Stand in a circle in the centre of the room with your arms partly raised out to the side, and touching palms with the person on either side of you.

Keep your hands like that all the time, and don't clasp hands. Now

each person select for himself (without telling anyone) where in the

room he would like to move the group. O.K.? Then move it

there!

REFLECT.

5, TRUST CIRCLE.

Everyone stand in a circle very close to one another. One person stands in the middle with his eyes closed. Keeping feet together and legs straight, the centre person just lets himself go and falls onto the circle. The rest of the group passes him around from person to person, always supporting him. At a given signal, the group may pick him up, turn him round and round, upside down or what you will. When they put him down on his feet again, he takes his place in the circle, and someone else goes into the centre. When you have him up in the air, you may walk around the room with him if you wish.

REFLECT.

On experience as supporter and supported, and well as feelings towards other circle members and the central figure.

6. EXPLORING SELF IN SPACE. Ravel Introduction & Allegro.

Close your eyes, sitting easily and comfortably on the floor so that your hands are free and can move easily about you. Centre into yourself. Focus on your breathing ... Begin to explore with your fingertips: explore your hands, your palms, each finger, the back of your hand. Are your hands rough? Are they dry or moist? Warm or cold? Now let your fingers move up your arms. Are your arms uncovered? Or do you have clothes covering them? What is the feeling of your arms, as you explore your shoulders? Are they rounded or straight, sloping or boney? Now as your fingers explore your neck what is the difference between the back of your neck and the front? Can you feel your Adam's Apple? Now let your fingers explore your face, carefully feeling your skin. Are your features soft or rounded or sharp? Are your cheeks smooth? Is there a beard? Feel your eyebrows; feel your hair. How does your hair feel? And your ears? Your eyes? Your nose? Your mouth? Now slowly let your hands move down over your chest and breasts. Your fingers are very sensitive to the differences of the textures in your clothes -- coarse and fine, smooth and rough, hard and soft, delicate and durable. As your fingers move over your body explore your genital area. Now feel your hips and buttocks. What is their contour like? Move along to your thighs and legs. Are they tense or relaxed, hard or supple? Feel your feet. Let your fingers be sensitive to each of your toes. Now just centre into yourself for a few moments, being aware of how your body felt to you as you consciously explored it. How do you feel about your body and face? This is you - are you happy with what you discover?

REFLECT.

7. AWARENESS OF SELF AND OTHERS. Debussy Trio for Harp,
Flute & Viola.

Sit on the floor with your eyes closed. Concentrate on who you are here in this place. We have all come together from various places and situations. We come with our own agendas; our anxieties, our joys, our expectations. We come to share some time together, to learn how to live together. Full living calls for awareness, and for being prepared to love. Love must be expressed in awareness - of self and of others. Let's first concentrate on love of self - self-awareness. Be aware. Let us be aware of our thoughts. ... Now centre in on your feelings ... Note your breathing. As you inhale and exhale feel the passage of air through your nostrils. As you breathe in you are taking in new air. As you breathe out you are letting go of old air. This is the breath of life ... Be aware of your heartbeat - touch your heart as blood is pumped through your body. Be aware of your whole body. Be aware that all of you is here ... As you become aware of your total body, become aware of your face. Touch your face. This is you ... Touch your ears. These are for hearing. Will you listen more closely to what others are saying? ... Touch your eyes. Will you try to see what others are trying to say to you when they are not speaking? ... Touch your mouth? ... Will your ears and eyes programme what comes out of your mouth? ... Discover your whole face. This is you.

WILL YOU OFFER YOURSELF TO OTHERS HERE?

Open your eyes. Look around. Who is here? Some of us may know each other, but many of us are strangers to each other. Who would you like to get to know better?

REFLECT

9. INNER SPACE: DOORS. Bax Elegaic Trio.

Stand up and close your eyes. Make sure you have room to move your arms without hitting anybody. You are standing in a very narrow door, pressed in and squeezed, centred in upon yourself. Imagine that you are standing in a doorway where the sides are very close to you - in a narrow door. Your hands reach up and feel the sides of the doorway on either side of you and the lintel post over your head. Is it an arch or is it a squared door? ... Imagine now that you are in a door that is very wide as one between a living room and dining room. Standing in the middle of the doorway, you have to stand with your feet wide apart to touch the side posts. Lean over to reach them, although you are not able to touch both at the same time. Now your world is very wide. Reach up and try and touch the lintel above your head - you can't reach it as it is much too high, but stretch up towards it. ... Now return to yourself. Stand in your own door. What's your own door like? Is it wide or narrow? ... Is it confining or freeing? ... Is it closing upon you or opening to you?

REFLECT.

10. POLAR FEELINGS.

Sit comfortably in a circle on the floor with your eyes closed and try to respond with your body to the feelings these words evoke:

Joy

love

Sorrow

death

Despair

resurrection

Peace

anger.

REFLECT.

11. SEEING AND TOUCHING. Roderigo Fantasia para un Gentilhombre.

Stand apart in a circle and look at each other. Then close your eyes and stretch your arms out to your sides. Move very slowly towards the centre. As you touch the person on each side, be aware of your response, and keep moving in slowly until all are in a huddle, touching heads and feeling hands. Stay with it for a few moments - then open your eyes and look at one another.

REFLECT.

12. EXPLORING MEDIA.

Sit on the floor in a circle around a large cardboard carton with a cloth over the top. In the carton are a variety of objects. Close your eyes and put your hand into the box and take out an object.

Experience the object in any way that you want to - feeling it, smelling it, rubbing it against your face etc. Be aware of its texture - stay with the experience cutting out all other thoughts. When you have experienced it fully, return it to the box and take out another object. Continue changing objects until you have had at least five.

REFLECT.

13. HIPS ON FLOOR. Britten Simple Symphony - Saraband

Lie down on the floor in a circle with your hips touching. Elevate your legs almost straight up, keeping your backs on the floor. Let your legs rest comfortably on each other, and support each other. Relax and think about each other and your relationships to one another.

(Trainer removes legs, and whole group collapses - showing interdependence).

REFLECT.

14. NAME MURAL.

Lie down on the floor, eyes closed, and tune into what you are feeling now. Associate your feelings with a colour. When you are ready, get up and find crayons that match that colour as nearly as possible, and write your name on the large mural. Link up with the name of the person(s) you feel closest to. Let a design emerge. When finished, as a group walk around and look at the total mural -its mood and general message.

REFLECT

On what interaction was going on between group members as the mural was being drawn?

APPENDIX H.

ADDITIONAL NON-VERBAL TECHNIQUES

1. PARENT-CHILD (wildflowers 2:2) or Rodrigo?

Get into pairs. Sit facing each other. One person is parent, other the child. Parent talks quietly to the child, touching his hair, various parts of the face, neck, whole head, describing to the child what his head and face are like. Reverse roles when you have had enough.

REFLECT

2. EXPLORING SPACE OF OTHERS. Roderigo Concerto Aranjeuz.

Everyone close their eyes. Darken the room, move around the room exploring the space around you. When you contact someone, explore and experience them for as long as you like.

Move off and meet others.

3. GROUP COLLAGE

The group are provided with sheets of newsprint, magazines, crayons, glue, sticky tape, masking tape, scissors etc., and invited to find a theme and make a collage. The group chose to give each member of the group a blank newsheet which was stuck on the wall; then each member contributed something to everyone's collage representing how they saw them. Each person contributed to his own collage too.

The Collages were discussed in the rest of that session and the subsequent one.

4. BODY TALK

This is a non-verbal card game put out by Communications/Research/Machines Inc., in which players have to act out the emotions of love, joy, hope, admiration, contentment, shyness, indifference, fear, frustration, loneliness, sorrow, hate and anger using one of four modalities, depending on the cards held. The four modalities are hands only, head only, whole body, and interpersonal i.e. using another person as part of the act. Speech is not allowed. The other players have to guess which emotion is being acted. There are penalties for incorrect guesses or poor communication.

5. WALKING FANTASY. Dodgeson Guitar Concerto 1st Movement.

With shoes off mill around the room clockwise, centering into yourself; find your natural pace and keep walking, being aware of yourself - your body, your feelings.

As I describe some things to you, let yourself respond in any way that feels right. Don't watch what other people are doing, but give your own response in your body and movement.

It is a beautiful spring day. The sun is out. You are walking in the green fields. ... It's getting a bit cloudy now and you are beginning to feel a sprinkling of rain drops ... You continue to walk and you find yourself stepping into a very muddy area. Your shoes and feet drag in the mud. Ugh! It's very mucky and each step you take you get more and more sucked into the mud ... Now you see a path with stones and pebbles and sticks and grass. You get on this path. Wow, what a change. The path leads to the base of a mountain. The weather is changing, too. It is getting colder and colder. There is snow all over and the air is crisp and clear. The sun is shining. You are climbing up the side of a snow-covered mountain. The snow is glistening in the sun. You can smell the rays of the sun and taste the whiteness of the snow. Ahh! There is a slope to slide down or roll round and round. ... Wheee! As you come tumbling down, you find yourself in the middle of December on hot sand at the beach. The sun is blazing and your feet are burning with each step on the sand. Your arms and legs and torso and head are growing more and more. You

are taking gigantic steps and leaps. You are moving and looking around, towering over everything ... And now you plunge into the ocean, swimming in the brisk, cool water, moving your long legs and arms on top of the ocean waves, splashing about ... Gradually you turn towards shore and swim back. With each stroke, you begin to shrink smaller and smaller. Your legs, your whole body is shrinking, even your finger and toe nails ... As you get closer to shore you find yourself transformed into a cork, bobbing on the surface of the water. With each wave hitting the beach you get closer to the wet sand and now you find yourself resting on the shore as only a cork can. Gradually you are coming out of your "corkness", growing your normal arms and legs, and head and face and body. You are here. You are yourself.

REFLECT.

6. STRING IN THE SPINE.

Santana - Soul Sacrifice.

Imagine that there is a great string that is coming up through your legs and your spine, your neck and your head, and the string is held slack; you slump. Very gently the string is lifted and you are pulled erect.

You are standing and controlling your own string, in your own way.

Now the string pulls you tight, pulls you high. You strain up, up high, up on your tiptoes, and then you sink back down, back on your feet. Now the string in your neck relaxes so that your neck is not held, though the string in the rest of your body is held and your body is erect. Your head rolls, rolls freely, falling forward, rolling from side to side, flopping back. Your neck is entirely free, loose; feel the freedom. Let it happen.

Now in addition to the string through your spine, imagine that there is a great string through your elbow. Slowly the string thru' your left elbow begins to tug, pulling up, up high, pulling as high as possible without lifting you from the ground ... straining. Slowly the string is let go. What happens? Now the string on your right elbow is tugged and slowly your right elbow is lifted, higher and higher, lifted up until you are barely touching the ground. And then your left elbow is pulled up slowly until both are high. What would happen if all of the strings except the one in your back were let go? Let it happen. Now, as if you were strung like a puppet go with the music, and enjoy it.

REFLECT.

APPENDIX I
VERBAL EXERCISES

1. GETTING TO KNOW EACH OTHER (SELF-DISCLOSURE)

I would like to suggest an exercise to help us get to know each other in a short time, on a deeper level than normally. It offers an opportunity for empathy and sensitive understanding, and increased self-awareness - but it also requires a certain amount of courage because it involves a deeper sharing of the self. I will explain the method to you, and then you can tell me if you are willing to try it. If it will make it any easier for you, I am prepared to start the ball rolling. Each person has six minutes to share with the group the most significant or formative experiences in his life. Five minutes is actually devoted to this, and then the last minute is for telling about the happiest moment in his life. If the person cannot take up the first five minutes telling about himself, the group is asked to feel a responsibility to draw the other person out and ask personal questions of him in an effort to get to know him better.

After each has had a turn:

I ask you now to join hands to form a circle and close your eyes. Think about the person on your right. What can you do for him during these meetings? ... Then concentrate on the person on your left. What can you do for him in the days to come?

REFLECT.

VERBAL EXERCISES

2. Everyone receives a piece of paper on which they write the name of an animal, or any other object with which they can identify. The papers are folded and put in a pile in the middle. Each person draws a paper and in turn reads out the item on it and guesses who wrote it. Reasons for guessing that person must be given. If other members feel that someone else wrote it, they may say so, but must also give reasons. The writer then identifies himself and gives the reasons why he chose that item. The game continues until each paper has been identified.

3. A newsheet was stuck on the wall and divided into three columns which were headed (differently according to groups' choices). Person you'd choose to be wrecked on a desert island with; person you'd go to for help in time of trouble; person you most closely identify with; person you'd choose as group leader; and person you'd most like to get to know. Each member then had to write up his own name on the paper and then his choice of group member for each of the three columns.

e. g.

<u>NAME</u>	<u>DESERT ISLE</u>	<u>GET TO KNOW</u>	<u>GO FOR HELP</u>
Lewis	Allan	Allan	Janice
Margaret	Allan	George	Liza
Liza	Allan	Miles	George
			etc.

APPENDIX J (1)

LECTURETTE 1.

CONDITIONS FOR LEARNING IN A T-GROUP.

1. Atmosphere - Trust and nondefensiveness to allow exposure of behaviour and attitudes, and to learn how others see us.
2. Presentation of self - until you reveal the way you do and see things there is little basis for change. You get out of a t-group what you are willing to put in.
3. Experimentation - must use opportunity to try out new patterns of thought and behaviour, or they will never become part of us.
4. Practice - equally important is the need to practise new approaches so we feel secure in our changes.
5. Re-Learning how to learn - Academic experience generally teaches us to learn by listening to authorities. We are interested in learning from experiencing - by doing, looking at what we've done, thinking about it, and planning for change.
6. Cognitive map - we read information from theory and research to help us understand our experiences, and to generalise from them. But information is most effective when it follows experience and feedback. (see separate lecture).
7. Application - to be effective and lasting, our learning must be applied to situations outside our group. This is not easy and is fraught with pitfalls.

8. Reality of the Group - the t-group is not an artificial group, though it is unique. It has no structure, but into it we all bring our ideas of authority, patterns of behaviour about leadership, decision - making etc., which we use outside, and of which we are not always aware. We have the opportunity here to examine and test these behaviours.
9. Opportunity - there are no guarantees of growth from a t-group. It is basically an opportunity to learn about ourselves and others. Don't let's waste this chance.

APPENDIX J (2)
LECTURETTE II

FEEDBACK AND ITS USES:

Feedback is a communication to a person which gives him information about how he affects others. The helpfulness of feedback depends on the level of trust in the group.

EFFECTS OF FEEDBACK:

1. Reinforces - confirms behaviour by encouraging its repetition.
2. Corrects - helps bring behaviour in line with intention.
3. Identifies - relationships which may not be clear.

TYPES OF FEEDBACK:

Conscious	:	Nodding assent	or	Unconscious	:	Falling asleep.
Spontaneous	:	"Thanks a lot"	or	Solicited	:	"Yes, it did help"
Verbal	:	"No"	or	Nonverbal	:	Leaving the room.
Formal	:	written evaluation	or	informal	:	clapping of hands.

FEEDBACK PROCESSES:

Levelling - letting another know how I feel about myself.

Confrontation - letting another know how I feel about him.

Encounter - a relation of dialogue between persons in which both are levelling and confronting.

STANDARDS OF FEEDBACK:

1. On behaviour not motivation.

2. Descriptive not evaluative.
3. On specific data - one piece at a time.
4. Check accuracy with source and witness.
5. Useful and appropriate.
6. As soon as possible.
7. Offer, don't impose.
8. Be open and honest.

APPENDIX K.

HONOURS T-GROUP QUESTIONNAIRE

The following questions concern your experiences during the last 8 t-group sessions.

ANSWER WITH AS MUCH FRANKNESS AS YOU CAN.

1. What did you find most valuable about these sessions?
2. What did you find least valuable?
3. What have you learnt
 - (a) about yourself?
 - (b) about other people?
4. What general effects, beneficial or detrimental, have you been aware of?
5. Have there been any effects, beneficial or detrimental, on seminars?
(Be specific with respect to Abnormal, Metatheory, Counselling, plus any others).
6. Do you think you could have made better use of the opportunities you had?
7. Any other comments and/or suggestions.

ADDENDUM:- WHAT WERE YOUR MOTIVATIONS AND EXPECTATIONS
ON JOINING THE GROUP?

Group A:

CORE CONSTRUCTS

SELF - IDEAL SELF BEFORE AND AFTER

CONSTRUCTS

SELF - IDEAL SELF BEFORE AND AFTER

513155312151514222211131313211
552544345555453452553552253525
445534135554432223452354111243
4255545555451273554554545411
454344535344443434334435454345
415151525143413332123132414151
211142332244552153214513443544
55434543532121415542224445552
113355425544314255244422325544
214222445455423143552243335144
555555351533452122215521355433

515151516152715167515171516171
776766626615775762675662364636
55563557674464775736666556677
537766775643345156467576657341
5653336353554445643665556556
516161726155514661635163526162
573362444335336564217735446656
66335666644254477424566446672
776577317767445277456634436766
436265777577615177776467346565
755761625735465135367773476374

71 56 12 13 19 125 20 31 17 32 29 30
523121314132515122313142414121
55555555545454552453554554544
434354235554433322433211222322
42455555555443135342321453111
4443334342433334344343535344
512141314132313241512122424221
342254345415551343114555435535
535445112233313222542244334451
133344214544435333324023414434
545454553334335455445255323322
555555224444552133215555455555

415151415152616253613161516171
776777626657575762576763676767
555645325656325555425343656667
317754272727555666656355772111
575243435344454646446656566456
51415152514441451514155646331
11112453664377464117767677757
637447232342411157764435447772
55557732676653577566666536677
636276662477466277776167436644
656677317754771155217764776566

91 19 12 21 22 50 31 28 27 15 3 25

-1.17 10 -1.26 10

20

GROUP B:

CORE CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

522254553342445532223253325443	532162664662566743523253426361
44444333333332222443344232432	463752576253526464536542535252
5555224311434532332221131454511	676744576656677767573141575721
314342544344443232242123455355	536224454656563766362736563757
511111115511111122111111111122	55445666666466446466666666663
55555554532242533552255415521	777777675747321752775477437774
535541413155413455335541554531	427741515266415332336642555552
413355233442455453224553224355	514451333466556454335341546644
553255344555442233453322554534	574367556666665555575342675757

23 7 10 24 16 25 50 27 6 96 100 35 111 17 71 61 52 27	
211122554432454321212142323211	422132665521675443313142314231
443443243143323223322231323132	564642465365647465635563534241
555533432144553144432131452511	676755662146676156442141673721
211423554554544355454534554255	51326766563657377275666675757
513425543352544333555133515422	54466664564665744775466546633
5555555553111115555555224445	776667776754413165777767347746
545511435355414454445521555532	326631574266315553557732665621
314331113452344142444211315443	315351114563452121654111316655
45431333555555221143222254323	573357557776776532564441773566

13 25 22 22 71 5 18 43 5 34 67 41 76 12 23 25 39 25	
---	--

.53

8

-3.31

8

.01

GROUP C:

CORE CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

5542411111112222551431413432
3145555342322341554344543255
5244523342334355534242535352
2243325533115441553231215131
3121211331223354214133313141
3155114542551111111155111133
4555554444441122554445243223
5541135535221442454353122442

575746426177412152673751615634
615141514141313761276153533157
677157754355616167727161617351
674453557764216431673262444141
414131611421235576355254413172
77754222776665253674477677253
57577747776577516577677677677
455766317776424452645263343545

37 31 52 39 48
2244441111313353554541213444
4121213221422151443223323223
2143325431433254433132435241
42221335512114411552121112221
2131411321114454123144313151
55322224343553432442232545554
5545453545554544553555444333
5553214545533331331141221133

9 8 46 126 195 246 54
575525524277423325664751636654
213242424232525731414345525232
674167636554616464635251745352
556632456654215521563342325231
525151613452226665256266414262
776422224366677764462223657755
77677757677667316567777777565
654756355757777763523164663545

111 44 38 51

20 46 36 5 53 11 13 24 75 67 111 25 131 16 19 52

-1.18

7

-2.28

7

05

GROUP D:

CORE CONSTRUCTS
SELF - IDEAL SELF
BEFORE AND AFTER

CONSTRUCTS
SELF - IDEAL SELF
BEFORE AND AFTER

444132533542525333245433121121
445555441144113255221115441151
514144132514113453113411124442
55311755451245451111115113312
554141332143444121152435452244
324424533434224332331155422242
443135221145223433225444322355
714455555534343354212575344343

556235534531636155625754334135
7477477666771116777757772171
61311372677753237111742146561
6741116767-747375454547666545
576151676654665166334757473355
45353173454555631372157564664
754157442267333644647766455346
516737776757276757514767566777

42 16 58 13 55
334332552442533222144544233155
555545213455113355412235421141
243123424542111152114331113352
441121444334342323314255444232
553111243232555122444555111244
333411434333435434332254334554
543155224445222422444322331154
324244444334554432334455523332

21 13 24 81 61 148 51
55523266254257333331766323122
73675711467731673777777541131
371725566766667663336553656663
664532665645553145536676666545
664131264444642155465546545564
663411544566654322434226444475
663177455767355744776556413464
316537776747377767315777576776

94 48 40 96

30 29 41 19 28

9 12 18 37 39 57 13

47 15 34 61

-1.65

7

-6.11

7

20

1987

CONTROL:

CORE CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

CONSTRUCTS SELF - IDEAL SELF BEFORE AND AFTER

2255433243443555555532213211
555544555555445454555433433443
554145752121555554444445453242
555555413231414122342121374232
554545243434454534555555343415
4554554555553554555455555555

22112222343423333111122213333
32676456575536577777664636766
776467673153616771545464675364
777777515252755553553142566452
775757675757675757777777575737
414446213757647766666777777777

Sub B

7 6 24 35 29
431244113242112344551111422321
434443334444345455554443434433
554134343242525451324143243143
555543414242444432332111344321
453535143445212534552355353535
315533413144415531554555455555

18 4 59 91 65 50 39
665677335734446667674555675645
552224333222554522323346243333
776557674167617772545465565264
777753625151555564662121666442
575757576747744756773477474667
526457423256427746676777677777

14 6 62 23 44 32 12 16 63 66 60 34

df = 1.50

$$t = 1.50 \quad df = 5$$

-.78 5

.20

OTHERS' CONSTRUCTS ASSESSMENT

GROUP A

MODEL ANSWERS

0 0 099 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0
 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0
 99 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0
 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 099 0 0 0 0 0 0 099 0 0 0 0 0 0

SUBJECT'S SCORES

0 0 0 0 0 0 0 0 020 080 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0
 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 099 0 0 0 0 099 0 0 0 0 0 0
 0 0 0 0 0 0 0 0 099 0 0 0 0 0 099 0 0 0 099 0 0 0 0 0 0
 99 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 099 0 0 0 0 0 0 0
 36

30 070 0 0 0 0 0 0 0 0 050 0 0 020 0 0 030 040 0 010 0 050 0 0 0 0
 0 0 0 080 0 020 0 0 0 0 0 0 0 07030 0 0 0 0 0 0 030 0 0 070
 60 0 0 0 0 0 0 040 0 0 050 050 0 0 0 0 0 040 0 020 040 0 0 0 0
 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 070 030 0 0 0 099 0 0 0 0 0 0
 39

0 0 0 0 020 0 080 0 0 099 0 0 0 0 0 0 0 0 060 0 0 0 0 0 040 0
 0 080 0 020 0 0 0 0 0 50 0 0 0 0 0 050 0 0 0 08020 0 0 0 0 0 0
 0 0 090 0 010 0 0 0 0 0 0 0 010 0 08010 0 0 0 0 0 0 0 099
 90 0 0 0 0 010 0 0 0 0 0 0 0 010 0 090 0 0 0 0 099 0 0 0 0 0 0
 38

0 0 099 0 0 0 0 0 0 0 0 0 0 030 0 070 0 0 0 0 0 0 040 05010 0
 50 040 0 0 010 0 0 0 0 0 0 0 070 0 030 0 0 0 0 0 0 0 099
 0 060 0 0 040 0 0 0 0 0 050 0 0 0 0 050 0 070 0 0 0 030 0 0 0
 0 0 01090 0 0 0 0 0 0 0 0 020 0 030 050 0 20 0 0 080 0 0 0 0 0
 19

0 080 0 0 020 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 03070 0 0 0 0 0 0
0 0 0 0 0 0 09010 0 0 0 0 0 0 099 0 0 0 090 010 0 0 0 0 0 0 0
0 080 0 0 020 0 0 0 0 0 0 0 090 0 0 010 0 0 0 0 0 0 0 0 099
90 0 0 010 0 0 0 0 0 0 0 08010 010 0 0 0 0 0 0 020 0 080 0 0 0 0

19

0 0 0 0 020 0 080 0 0 080 0 0 0 0 020 0 0 0 0 0 06040 0 0 0
0 099 0 0 0 0 0 0 0 40 0 0 040 0 0 020 0 0 0 0 0 0 0 070 030
60 0 0 0 0 030 010 0 0 0 030 0 070 0 0 0 0 0 010 0 0 0 010 080
0 0 0 010 03060 0 0 0 0 0 01040 0 0 0 050 0 0 0 0 099 0 0 0 0 0

43

0 0 0 0 0 0 099 0 0 0 070 0 0 030 0 0 0 0 0 0 0 0 099 0
0 0 0 0 010 090 0 0 0 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0
02080 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 099
80 0 0 020 0 0 0 0 0 0 030 0 0 070 0 0 0 0 0 099 0 0 0 0 0

0

02060 0 0 020 0 0 0 0 0 10 0 090 0 0 0 0 0 0 0 01010 070 0 010 0
0 010 06030 0 0 0 0 0 80 0 0 01010 0 0 0 0 0 070 0 0 020 010 0 0 0
02080 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 30 0 0 0 0 070 0 0 0
0 0 0 0 0 0 0 099 0 0 0 0 0 0 099 0 0 30 050 010 0 010 0 0 0

19

0 0 0 0 0 0 090 010 0 0 0 0 0 020 0 080 0 0 0 010 0 0 090 0
0 0 0 0 099 0 0 0 20 080 0 0 0 0 0 0 080 0 0 0 0 0 020
0 03070 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 06040 0 0 0
90 0 0 010 0 0 0 0 0 0 0 080 0 020 0 0 0 10 0 0 090 0 0 0 0 0

[illegible][illegible]

GROUP	2 MEAN =	26.16 SDEV =	17.69 T SCORE =	-12.97 DF =	10
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CCA

0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0108010 0 0 0 0 040 040 020 0 0 0 0 0
 0 0 0 0101020 0 060 0 0 0 0 0 0 0 0 0 0 0 90 0 0 0 0 010 0 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0
 040 0 0 05010 0 0 0 0 0

50

0 0 0 0 0 0 0 0 099 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0
 0 0 0 0 02080 0 0 0 0 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0
 0 0 099 099 0 0
 0 0 0 0 0 0 0 0 099 0 0 0

22

0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0
 0 080 0 0 0 0 0 020 0 0 0 0 020 010 060 010 0 0 90 0 0 0 0 0 0 010 0 0
 0 0 0 0 030 070 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 0

51

0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 050 050 0 0 0
 0 050 0 0 050 0 0 0 0 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 080 0 0 0 0 020 0 0
 0 0 0 0 099 0 0 0 0 0 0

66

0 0 0 0 0 0 0 0 099 0 0 0 50 0 0 0 0 0 0 050 0 0 0 080 0 0 0 0 020 0 0
 0 0 0 0 0 099 0 0 0 0 0 0 0 0 090 010 0 0 0 0 0 0 60 0 0 0 0 0 0 040 0 0
 0 0 0 010 0 090 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 080 0 0 0 0 020 0 0
 0 0 0 0 099 0 0 0 0 0 0

39

OCA

B

GROUP 3 MEAN = 42.00 SDEV = 24.24 T SCORE = 2.85 DF = 8

OTHERS' CONSTRUCTS ASSESSMENT

GROUP C

MODEL ANSWERS

0	0	0	0	0	099	0	0	0	0	0
0	0	099	0	0	0	0	0	0	0	0
0	0	0	099	0	0	0	0	0	0	0

SUBJECT'S SCORES

0	0	0	0	0	099	0	0	0	0	0	0	060	0	0	0	040	0	0	0	0	0	0	099	0	0	0	0	0	
0	0	030	0	0	0	070	0	0	0	3050	0	0	0	0	0	020	0	0	0	0	0	0	099	0	0	0	0	0	
8020	0	0	0	0	0	0	0	0	0	0	0	01080	0	010	0	0	0	0	0	0	0	0	099	0	0	0	0	0	
40																													

20 03020 0 0 030 0 0 0 0 80 0 0 0 0 0 020 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0
0 0 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 08020 0 0 0 0
0 0 0 099 0 0 0 0 0 0 0 05050 0 0 0 0 0 0 0 30 03040 0 0 0 0 0 0 0 0
18

090	0	010	0	0	0	0	0	0	0	0	0	060	0	0	040	0	0	0	0	0	0	0	080	0	020	0	0	0
0	07030	0	0	0	0	0	0	0	0	0	0	0	040	0	03030	0	0	0	030	0	0	0	070	0	0	0	0	0
0	08020	0	0	0	0	0	0	0	0	0	0	02060	0	0	020	0	0	0	0	99	0	0	0	0	0	0	0	0
31																												

80	0	0	0	0	0	0	020	0	0	0	0	0	070	0	0	0	0	030	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0		
0	0	0	099	0	0	0	0	0	0	0	0	0	0	0	0	090	0	010	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	
0	040	040	0	0	0	020	0	0	0	0	0	0	099	0	0	0	0	0	0	0	0	0	0	0	0	0	040	0	0	0	0	060	0	0	0

42

40 0 0 0 0 0 020 040 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 05050 0 0 0 0 0
0 04020 0 020 020 0 0 0 0 0 0 090 0 0 010 0 0 0 0 060 0 0 010 030 0 0 0
50 0102010 0 0 010 0 0 0 108010 0 0 0 0 0 0 0 0 30 0401010 010 0 0 0 0 0
46

0 0 0 0 0 099 0 0 0 0 0 0 0 030 0 0 070 0 0 0 0 0 0 0 0 090 0 010 0 0 0
0 099 0 0 0 0 0 0 0 0 0 10 0 0 020 0 070 0 0 0 0 080 0 020 0 0 0 0 0 0
40 0 020 0 0 040 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0

32

0	0	07030	0	0	0	0	0	0	60	040	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0
0	0	04060	0	0	0	0	0	0	0	0	0	0	090	010	0	0	0	70	0	030	0	0	0	0	0	0	0
0	0	0	0	0	0	03070	0	0	0	090	010	0	0	0	0	0	0	0	020	0	0	0	080	0	0	0	0
28																											

0 0101010 0 070 0 0 0 0 0 0 090 0 0 010 0 0 0 0 070 0 0 030 0 0 0 0 0 0
0 030 030 01030 0 0 0 0 0 0 0 0 099 0 0 0 2030 0 050 0 0 0 0 0 0 0
0 05030 0 0 020 0 0 0 0 6040 0 0 0 0 0 0 0 30103030 0 0 0 0 0 0 0
13

GROUP 4 MEAN = 27.77 SDEV = 16.02 T SCORE = -11.36 DF = 7

OTHERS' CONSTRUCTS ASSESSMENT

GROUP D

MODEL ANSWERS

0 0 0 0 0 099 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0
 0 0 0 0 0 0 099 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0

SUBJECT'S SCORES

0 0 0 0 0 0 03070 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 030 0 070 0 0 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 0 030 0 070 0 0 0 0 0 0 0 0 0 07030 0 0 0 0 0 0 0
 0 0 0 010 03060 0 0 0 0 0 010 0 0 080 010 0 0 0 70 0 0 010 0 020 0 0 0 0 0
 41

099 0 0 0 0 0 0 0 0 0 0 0 0 07010 0 020 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0
 0 09010 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0
 10 0 0 0 0 090 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0
 38

0 0 0 0 0 099 0 0 0 0 0 0 0 060 0 0 0 040 0 0 0 0 0 0 099 0 0 0 0 0 0
 0 03040 0 0 0 030 0 0 0 060 0 0 0 0 040 0 0 0 0 0 099 0 0 0 0 0 0 0
 0 0 0 0 0 0 099 0 0 0 0 03070 0 0 0 0 0 0 0 0 3070 0 0 0 0 0 0 0 0
 42

080 0 0 0 0 0 020 0 0 0 0 0 0 0 099 0 0 0 40 060 0 0 0 0 0 0 0 0
 0 0 0 0 099 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 010 0 0 0 090 0 0 0 0
 0 0 099 0 0 0 0 0 0 0 20 0 0 0 0 080 0 0 0 0 0 9010 0 0 0 0 0 0 0 0
 16

070 0 0 0 01020 0 0 0 0 60 0 0 0 020 020 0 0 0 0 0 0 0 090 0 010 0 0 0
 0 0 0 080 010 010 0 0 0 30 0 060 0 010 0 0 0 0 0 099 0 0 0 0 0 0 0
 10 0 0 0 0 02070 0 0 0 0 30 0 0 0 0 070 0 0 0 0 0 0 0 0 030 070 0 0 0
 37

04040 0 0 0 0 020 0 0 0 0 030 0 0 0 0 070 0 0 0 0 0 010 0 090 0 0 0 0 0
 020 0 080 0 0 0 0 0 0 0 0 030 0 070 0 0 0 0 0 5050 0 0 0 0 0 0 0 0
 0 0 0 0 04060 0 0 0 0 0 050 0 0 050 0 0 0 0 0 0 0 0 099 0 0 0
 22

0 0 0 0 0 099 0 0 0 0 0 0 0 0502030 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0
 0 0 0 0 099 0 0 0 0 0 0 0 0 0 050 0 050 0 0 0 0 0 0 0 05050 0 0 0
 099 0 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0
 31

0 0 0 0 0 05050 0 0 0 0 0 0 0 070 0 030 0 0 0 0 099 0 0 0 0 0 0 0 0
 0 0 0 080 0 020 0 0 0 0 080 0 0 0 020 0 0 0 0 0 0 0 0403030 0 0 0
 0 0 0 0 09010 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 090 0 010 0 0 0 0 0
 19

GROUP 5 MEAN = 27.33 SDEV = 15.09 T SCORE = -11.80 DF = 7

OTHERS' CONSTRUCTS ASSESSMENT

CONTROL

MODEL ANSWERS

[illegible]

SUBJECTS' SCORES.

50 040 010 0 0 0 0 0 0 0 40 010 020 030 0 0 0 0 0 601030 0 0 0 0 0 0 0 0
0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 080 0 020 0 0 0 0 0 0 0
03040 030 0 0 0 0 0 0 0
36

[illegible][illegible]

60 03010 0 0 0 0 0 0 0 0 0 0 07020 010 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0
0 0 0 0204040 0 0 0 0 0 0 0 01010 03050 0 0 0 0 0 0 0 0 020 0 080 0 0 0 0 0
0 0 0 099 0 0 0 0 0 0 0 0

26

[illegible][illegible]

GROUP 1 MEAN = 39.14 SDEV = 26.14 T SCORE = 0.00 DF = 5

TAT ASSESSMENT

Group A

MODEL ANSWERS

0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0
0 0 099 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0
0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 099 0 0
0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 099 0 0 0 0 0 0 0

SUBJECT'S SCORES

0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 05050 0 020 0 0 0 0 0202040 0
0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 099 0 0 0 0 0
0 0 0 0 0 099 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 099 0 0 0 0 0 099 0 0 0 0 0 0 0 0

24

0 0 0 03070 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 020 0 0 0 0 050 030
0 0 02060 0 020 0 0 0 0 0 60 0 040 0 0 0 0 0 0 0 0 0 040 0 030 0 0 030 0 0 0
0 0 0 0 0 0 040 060 0 0 0 0 0 0 0 050 0 0 050 040 0 0 0 0 0 060 0 0
10 0 0 040 0 050 0 0 0 0 0 0 0 0 0 03050 020 0 0 0504010 0 0 0 0 0 0 0 0

35

0 0 0 0 070 030 0 0 0 0 0 0 0 0 0 0 0 0 0 099 099 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 030 070 0 0 0 09010 0 0 0 0 0 0 0 0 0 060 0 0 0 020 020
50 0 050 0 0 0 0 0 0 0 0 0 0 0 0 03070 40 0 0 060 0 0 0 0 0 0 0
0 0 0 0 050 050 0 0 0 0 0 0 0 040 060 0 0 0 0 0 020 0 0 020 0 0 0 0

22

0 0 0 0 060 0 0 0 040 0 8020 0 0 0 0 0 0 0 0 0 0 0 0 0 010 090 0 0 0
0 0 099 0 0 0 0 0 0 0 0 0 0 030 0 070 0 0 020 0 080 0 0 0 0 0 0 0
0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 060 0 0 040
040 0 0 0 0 010 050 0 0 0 0 0 0 0 080 0 020 0 7010 0 0 020 0 0 0 0

21

[illegible][illegible]

GROUP	2	MEAN =	21.33	SDEV =	16.60	T SCORE =	-7.52	DF =	10
-------	---	--------	-------	--------	-------	-----------	-------	------	----

A

44

55

58

47

2

GROUP C

[illegible]

0	099	0	0	0	0	0	0	0	0	0	0	020	0	080	0	0	0	0	0	0	0	50	0	0	0	0	050	0	0	0	0	0
0	0	099	0	0	0	0	0	0	0	0	0	5050	0	0	0	0	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0
0	0	0	0	050	0	050	0	0	0	0	40	0	0	0	0	0	060	0	0	0	0	0	0	0	0	020	0	080	0	0	0	0

[illegible]

0	0	0	0	0	06040	0	0	0	0	0	0	0	060	0	0	040	0	0	0	99	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	099	0	0	0	0	0	0	0	0	0	0	070	0	0	0	030	0	0	0	0	0	0	0	090	0	0	010	0	0	0	0	0	0	0
0	0	0	0	0	099	0	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0	0	020	080	0	0	0	0	0	0	0	0

[illegible]

0	020	02020	0	040	0	0	0	1020	0	050	0	0	020	0	0	0	40	0	0	0	0	020	040	0	0	0
0	0	099	0	0	0	0	0	80	0	0	010	0	0	010	0	0	0	0	0	0	0	099	0	0	0	0
010	0	0	02070	0	0	0	0	0	0	0	040	0	0	060	0	0	0	05030	0	0	0	0	020	0	0	0

2060	0	0	0	0	0	020	0	0	0	0	020	0	040	0	0	040	0	0	0	40	010	030	0	020	0	0	0	0	
0	0	099	0	0	0	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	10	0	0	090	0	0	0	0	0
0	0	0	0	0	099	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0	099	0	0	0	0	0

[illegible]

```
020 0 080 0 0 0 0 0 0 0 060 020 010 010 0 0 0 0 6010 0 0 0 02010 0 0 0 0
0 0 099 0 0 0 0 0 0 0 5030 010 0 0 010 0 0 0 0 3030 0 0 0 01030 0 0 0 0
0 0 01070 0 010 0 0 0 0 30 0 010301020 0 0 0 0 0 0 0 0 0 0 099 0 0 0
```

GROUP 4 MEAN = 40.88 SDEV = 21.12 T SCORE = 12.03 DF = 7

GROUP D

MODEL ANSWERS

[illegible]

SUBJECT'S SCORES

0 099 0 0 0 0 0 0 0 0	0 0 0 0 0 0 02080 0 0 0 60 0 0 0 0 0 040 0 0 0 0
90 0 0 0 010 0 0 0 0 0	0 080 0 0 0 020 0 0 0 0 0 0 0 080 0 020 0 0 0 0
0 0 0 0 040 0 0 0 0 0	0 0 0 03060 010 0 0 0 0 0 0 0 03070 0 0 0 0 0 0

28

[illegible]

24

[illegible]

57

0	099	0	0	0	0	0	0	0	0	30	0	0	0	0	0	070	0	0	0	70	0	0	0	030	0	0	0	0	0	0
0	0	0	099	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	099	0	0	0	0	0	0	0	0	0	0
0	0	0	0	099	0	0	0	0	0	10	0	0	0	0	0	090	0	0	0	0	050	0	0	0	050	0	0	0	0	0

24

0	0	04060	0	0	0	0	0	0	030	0	0	0	0	0	070	0	0	0	0	0	0	07030	0	0	0
0	070	0	0	0	0	0	0	0	0	0	0	0	07030	0	0	0	0	0	099	0	0	0	0	0	0
80	0	0	0	0	0	020	0	0	0	60	0	0	0	0	040	0	0	0	0	30	0	070	0	0	0

29

01	080	0	010	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	30	0	0	070	0	0	0	0	0	0	0	0
010	040	0	050	0	0	0	0	0	030	0	0	0	070	0	0	0	0	0	0	03070	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	099	0	0	0	60	0	0	010	0	030	0	0	0	0	070	0	0	0	020	10	0	0	0	0	

31

0	0	060	0	040	0	0	0	0		0	0	0	0	0	0	099	0	0	0	10	080	0	010	0	0	0	0	0	0
050	0	050	0	0	0	0	0	0		0	099	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0	0	0
0	099	0	0	0	0	0	0	0		0	0	0	0	0	099	0	0	0	0	99	0	0	0	0	0	0	0	0	0

24

0	0	030	0	04030	0	0	0	0	030	0	0	070	0	0	0	0	0	0	090	0	0	010	0	0	0	0
99	0	0	0	0	0	0	0	0	0	0	099	0	0	0	0	0	0	0	030	01010	01040	0	0	0	0	
0	0	0	0	0	0	099	0	0	0	050	0	050	0	0	0	0	0	99	0	0	0	0	0	0	0	

29

DUP 5 MEAN = 27.33 SDEV = 15.49 T SCORE = -1.52 DF = 7

CONTROL:

0 0 099 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0
099 0 0 0 0 0 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 099 0 0 0 0 0 0 0
0 0 0 0 0 099 0 0 0 0 0

UNITED STATES DEPARTMENT OF THE ARMY
OFFICE OF THE ADJUTANT GENERAL
WASHINGTON, D.C.

0 0 099 0 0 0 0 0 0 0 0 101010 0101050 0 0 0 0 0 0 090 0 0 010 0 0 0 0 0 0
101040 03010 0 0 0 0 0 0 5020 0 030 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0
0 010 010 080 0 0 0 0 0
28

[illegible]

0 0 050 03020 0 0 0 0 0 010 0 0303030 0 0 0 0 0 0 099 0 0 0 0 0 0 0 0
7030 0 0 0 0 0 0 0 0 0 0 0 0203050 0 0 0 0 0 040 0 0202020 0 0 0 0 0
020 020202020 0 0 0 0 0
38

[illegible]

```

0 01090 0 0 0 0 0 0 0 0 0504010 0 0 0 0 0 0 0 0 0 030 06010 0 0 0 0 0 0
030 0 0 070 0 0 0 0 0 0 99 0 0 0 0 0 0 0 0 0 0 0701020 0 0 0 0 0 0
080 0 0 0 020 0 0 0 0 0
41

```

0 0 099 0 0 0 0 0 0 0 0 050 0 050 0 0 0 0 0 0 0 0 05050 0 0 0 0 0 0 0
50 050 0 0 0 0 0 0 0 0 050 0 0 050 0 0 0 0 0 0 50 050 0 0 0 0 0 0 0 0
0 0 0 0 0 099 0 0 0 0 0

24

GROUP 1 MEAN = 28.85 SDEV = 15.34 T SCORE = 0.00 DF = 5

RUN

NUMBER OF COLUMNS

?5

ENTER THE DATA COLUMN BY COLUMN

NUMBER OF ITEMS

?6

?4,12

?59,16

?91,83

?65,66

?50,60

?39,34

MEAN = 6.16667 S DEV = 19.3641

NUMBER OF ITEMS

?11

?305,251

?78,62

?27,17

?44,92

?23,35

?240,133

?35,20

?44,76

?14,15

?71,77

?133,12

MEAN = 20.3636 S DEV = 53.4177

NUMBER OF ITEMS

?9

?96,34

?100,67

?35,41

?111,76

?17,12

?71,3-23

?61,25

?52,39

?27,35

MEAN = 24.2222 S DEV = 24.4222

NUMBER OF ITEMS

?8

?120,74

?195,67

?240,111

?54,25

?111,131

?44,16

?38,19

?51,52

MEAN = 44.75 S DEV = 55.4301

CONSTRUCTS

INDIVIDUAL SUBJECTS
SCORES

DIFFERENCES
BETWEEN SELF AND
IDEAL SELF, BEFORE
AND AFTER.

CONTROL

GROUP A

GROUP B

GROUP C

NUMBER OF ITEMS

?8

?81,37

?61,39

?148,87

?51,13

?94,47

?48,15

?40,34

?96,61

MEAN = 35.75

S DEV = 16.5594

GROUP D

ANALYSIS OF VARIANCE

SUMS OF SQUARES BETWEEN 6288.19 DF 4

MEAN SUMS OF SQRS BETWEEN 1572.05

SUMS OF SQUARES WITHIN 58607.9 DF 37

MEAN SUMS OF SQRS WITHIN 1584.

F RATIO .992455 DF 4 , 37

SCHEFFE COMPARISONS

TWO MEANS FOR COMPARISON

?S

STOP

READY

RUN

NUMBER OF COLUMNS

25

ENTER THE DATA COLUMN BY COLUMN

NUMBER OF ITEMS

26

27,14

26,6

224,62

235,23

229,44

218,32

MEAN = -10.3333

S DEV = 16.8365

NUMBER OF ITEMS

211

271,91

256,19

212,12

213,21

219,22

2125,80

220,31

231,28

217,22

232,15

229,3

MEAN = 7.36364

S DEV = 20.9536

NUMBER OF ITEMS

29

223,13

27,25

210,22

224,22

216,71

225,5

250,18

227,43

20,9

MEAN = -4.44444

S DEV = 25.2691

NUMBER OF ITEMS

28

237,20

231,48

252,36

239,5

246,53

29,11

28,13

246,24

MEAN = 7.25

S DEV = 17.4499

CORE
CONSTRUCTS

INDIVIDUAL
SUBJECT'S

SCORES

DIFFERENCES
BETWEEN SELF
AND IDEAL SELF
BEFORE AND
AFTER.

CONTROL

GROUP A

GROUP B

GROUP C

NUMBER OF ITEMS

?8

?42,30

?18,29

?58,41

?13,19

?55,28

?21,9

?13,12

?24,18

MEAN = 7.25

S DEV = 12.4183

GROUP D

ANALYSIS OF VARIANCE

SUMS OF SQUARES BETWEEN 2041.02 DF 4

MEAN SUMS OF SQRS BETWEEN 510.255

SUMS OF SQUARES WITHIN 14127.1 DF 37

MEAN SUMS OF SQRS WITHIN 381.814

F RATIO 1.3364 DF 4 , 37

SCHEFFE COMPARISONS

TWO MEANS FOR COMPARISON

?-10.33,7.36

NUMBER FOR EACH MEAN

?6,11

F RATIO .795498 DF 4 , 37

TWO MEANS FOR COMPARISON

?5

STOP

READY

OTHERS' CONSTRUCTS

RUN

INDIVIDUAL SUBJECT'S

SCORES

NUMBER OF COLUMNS

?5

ENTER THE DATA COLUMN BY COLUMN

NUMBER OF ITEMS

?6

?36

?43

?41

?26

?49

?79

MEAN = 45.6667 S DEV = 18.0629

CONTROL

NUMBER OF ITEMS

?11

?36

?39

?38

?19

?19

?0

?19

?17

?43

?55

?29

MEAN = 28.5455 S DEV = 15.4426

GROUP A

NUMBER OF ITEMS

?9

?32

?24

?72

?64

?50

?22

?51

?66

?39

MEAN = 46.6667 S DEV = 18.5135

GROUP B

NUMBER OF ITEMS

?8

?40

?18

?31

?42

?46

?32

?28

?13

MEAN = 31.25 S DEV = 11.5233

GROUP C

NUMBER OF ITEMS

28

241

238

242

216

237

222

231

219

MEAN = 30.75

S DFV = 10.3389

GROUP D

ANALYSIS OF VARIANCE

SUMS OF SQUARES BETWEEN 2595.42 DF 4
MEAN SUMS OF SORS BETWEEN 648.855

SUMS OF SQUARES WITHIN 8443.05 DF 37
MEAN SUMS OF SORS WITHIN 228.191

F RATIO 2.84348 DF 4 , 37

p < .05

SCHFFFE COMPARISONS

TWO MEANS FOR COMPARISON

245.66, 28.54

NUMBER FOR EACH MEAN

26, 11

F RATIO 1.24665 DF 4 , 37

TWO MEANS FOR COMPARISON

25

STOP

READY

• RUN

TAT

INDIVIDUAL SUBJECT'S
SCORES

NUMBER OF COLUMNS
?5

ENTER THE DATA COLUMN BY COLUMN

NUMBER OF ITEMS

?6

?28

?36

?38

?35

?41

?24

CONTROL

MEAN = 33.6667 S DEV = 6.40832

NUMBER OF ITEMS

?11

?24

?35

?22

?21

?11

?24

?9

?15

?14

?18

?63

GROUP A

MEAN = 23.2727 S DEV = 15.0339

NUMBER OF ITEMS

?9

?51

?33

?33

?64

?66

?44

?55

?58

?47

GROUP B

MEAN = 50.1111 S DEV = 12.067

NUMBER OF ITEMS

?8

?59

?38

?44

?69

?47

?34

?49

?28

GROUP C

MEAN = 46 S DEV = 13.331

NUMBER OF ITEMS

78

728

724

257

724

729

731

724

720

MEAN = 30.75

S DEV = 10.9512

GROUP D

ANALYSIS OF VARIANCE

SUMS OF SQUARES BETWEEN 4624.21
MEAN SUMS OF SQRS BETWEEN 1156.05

DF 4

SUMS OF SQUARES WITHIN 5713.91
MEAN SUMS OF SQRS WITHIN 154.43

DF 37

F RATIO 7.48594

DF 4

, 37

p < .01

SCHFFER COMPARISONS

TWO MEANS FOR COMPARISON
733.66, 50.11

NUMBER FOR EACH MEAN
76.9

F RATIO 1.57704

DF 4

, 37

TWO MEANS FOR COMPARISON
733.66, 46

NUMBER FOR EACH MEAN
76.8

F RATIO .845185

DF 4

, 37

TWO MEANS FOR COMPARISON
7S

STOP

READY